

TRAVELS

THROUGH

TURKEY in *Asia*, the HOLY LAND,
ARABIA, EGYPT,

And other PARTS of the WORLD:

Giving a particular and faithful Account of what
is most remarkable in the

MANNERS, RELIGION, POLITY, ANTIQUITIES,
AND

NATURAL HISTORY of those Countries:

WITH A

Curious DESCRIPTION of JERUSALEM,
as it now appears,

And other Places mentioned in the *Holy Scriptures*.

By CHARLES THOMPSON, *Esq*;

Interpersed with the REMARKS of several other modern
Travellers; illustrated with NOTES, *Historical, Geo-*
graphical, and *Miscellaneous*, by the EDITOR; and
adorned with MAPS and PRINTS.

The THIRD EDITION.

VOL. I.

L O N D O N:

Printed for J. NEWBERRY, at the *Bible and Sun*, in St.
Paul's Church-Yard. MDCCLXVII.

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P R E F A C E.

*W*E all find in ourselves a strong Desire of viewing the *World*, and being acquainted with whatever is remarkable in distant Nations; but this Inclination, how general soever, few have sufficient Fortune or Opportunity to gratify. And indeed, were it in our Power, it would not be very commendable to indulge an idle Curiosity, without proposing some real Advantage either to ourselves or others. But when we consider that Travelling, in its own Nature, tends to wean us from our Prejudices, to polish our Manners, to improve our Judgment, to refine our Taste, and to furnish us with every Kind of useful Knowledge; I say, when we consider this, we must own it has of late been deservedly practised and encouraged, not only by the Nobility and Gentry of Great Britain, but those of our neighbouring Nations.

If then the Advantages of Travelling are so evident and undeniable, it necessarily follows, that many must likewise arise from reading the Writings of Travellers. By this means a Man may sit at home in Ease and Safety, and, for the Expence of a few Shillings, make all that Treasure of Observations and Experience his own,

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for

P R E F A C E.

for which the Traveller has gone through innumerable Difficulties and Dangers, has spent the Prime of his Years, and perhaps great Part of an ample Fortune.

What we here present the Reader with is a Part of the Travels of the late Mr. CHARLES THOMPSON, whose Learning and Abilities as a Scholar and a Gentleman are too well known to need any Encomium.

The Parts we have selected from his Travels at large are such as we apprehend will be the most interesting to Families, and of the greatest Service to Religion: For in the following Sheets the Footsteps of our Blessed Saviour and his Apostles are traced out, many Disputes between Historians and Travellers adjusted and determined, and the Doctrines of our holy Religion illustrated and confirmed; and that in a Style so polite, pure, and delicate, so easy and familiar, that the learned Readers will be agreeably entertained, while the unlearned are both delighted and instructed.

The Account of the Holy Land will naturally excite our Piety and Devotion, when we consider it as the Theatre of the greatest Part of Scripture History, and the Place where the glorious Work of Man's Redemption was accomplished. When we take a View of Jerusalem, every Heap of Ruins makes us reflect on the Instability of Human Grandeur, and reminds us that we are Strangers and Pilgrims upon Earth, seeking a City which hath (everlasting) Foundations, whose Builder and Maker is God. Our Author's accurate Description

P R E F A C E.

scription of this Country, and his judicious Remarks will be of great Service towards a thorough Understanding of the Old and New Testament.

More Time need not be spent in shewing the Benefit and Pleasure of reading Books of this Nature; since it is evident, that the Geographer and the Historian, the Architect and the Statuary, the Poet and the Painter, the Philosopher and the Divine; in a Word, Persons of every Art and Profession, of every Rank and Station in Life, may draw great Advantages from the Labours of a wise and judicious Traveller.

N. B. Mr. CHARLES THOMPSON'S TRAVELS at large, in Three Volumes Octavo, illustrated with Variety of Maps and Plans properly colour'd, and with a great Number of Copper-Plate Cuts neatly engraved, may be had at Mr. NEWBERRY'S in St. Paul's Church-Yard. Price bound 15s.



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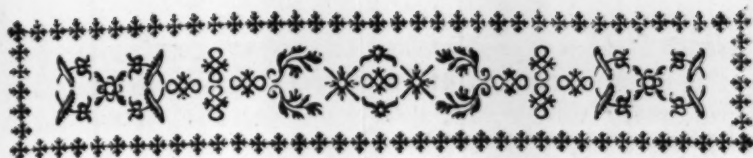
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T R A V E L S



T R A V E L S

T H R O U G H

TURKEY in ASIA.

V O L. I.

E failed from *Constantinople* on the 2d of
September 1733, on board a Vessel bound
for *Smyrna*, and in eight Days Time arrived
at the *Dardanelles*, where we were obliged
to stop, as all outward-bound Ships are, in
order to be searched whether we had any Slaves belong-
ing to the *Turks*; notwithstanding which Caution, scarce
a Day passes but some of these poor Creatures find Means
to escape. No Ship of War, of whatever Nation, is
exempted from being thus visited, without exprefs Or-
der from the *Porte*; but indeed the Search is little more
than a Ceremony. Having passed by the Island of *Te-
nedos* on the 13th, the next Day we were forced by con-
trary Winds to put into the Port of *Castro*, the Capital
of the Island of *Metelin*, anciently called *Lesbos*; where
we went ashore, to make some Observations on a Place
so famous in Antiquity.

It is pretty plain from *Strabo's* Description of the two
Ports of *Mitylene*, that *Castro* was built on its Ruins; and
how large and magnificent that City was, appears from

VOL. I.

B

Cicero,

Cicero, *Stephanus Byzantius*, *Vitruvius**, and other Authors. The Remains of its ancient Grandeur are still abundantly visible; for every where about it we meet with Pieces of Marble Columns, most of them white or ash-colour'd, some fluted in a direct, and others in a spiral Manner. We were really surprized at the great Number of Chapiters, Frizes, and Pedestals, other Fragments, with Scraps of Inscriptions scarcely legible, tho' in several of them we could discern the Word *Gymnasiarch*. These perhaps are as ancient as *Epicurus*'s Time, who at the Age of thirty-two Years read public Lectures at *Mitylene*, as we are informed by *Diogenes Laertius*; and *Aristotle* resided here two Years, according to the same Author.

THE ancient *Mitylene* has produced many illustrious Persons, and amongst the rest *Pittacus* †, one of the seven

* *Cicero* (*de Leg. Agrar.*) commends the ancient *Mitylene* for its Situation, the Beauty of its Buildings, and the Fertility and Pleasantness of the adjacent Country: *Et naturá, & situ, & descriptione edificiorum, & pulchritudine in primis nobiles Mitylenæ; agri jucundi & fertiles, &c.* But *Vitruvius*, (*Lib. I. cap. 6.*) though he allows the Elegance and Magnificence of its Buildings, does not approve of its Situation, as not enjoying a very healthful Air: *In ea [urbe] quippe, dum flat Ausfer, incolæ ægrotant; dum Caurus, tussunt; cum Septentrio, in salubritatem restituuntur.*

† *Pittacus* was a true Patriot, and did great Service to his Country. Joining with the Brothers of *Alcæus*, the famous Lyric Poet, and with *Alcæus* himself, who was at the Head of an exiled Party, he drove the Tyrants out of *Lesbos*, who had usurped the Government of that Island. The Inhabitants of *Mitylene*, being at War with

the Athenians, gave the Command of their Army to *Pittacus*; who, to spare the Blood of his Fellow-Citizens, offered to fight *Pbrynon*, the Enemy's General, in single Combat; which Challenge was accepted, and *Pittacus* was victorious, having killed his Adversary. The *Mitylenians*, out of Gratitude, conferred the Sovereignty of the City upon *Pittacus*, which he accepted, and governed with great Wisdom and Moderation. In the mean Time *Alcæus*, who was a declared Enemy to all Tyrants, did not spare *Pittacus*, in his Verses, notwithstanding the Mildness of his Government and Temper; but when the Poet afterwards fell into his Hands, he was so far from taking his Revenge, that he gave him his Liberty, and shew'd by that Act of Clemency and Generosity, that he was a Tyrant only in Name. After having governed ten Years with great Equity and Wisdom, he voluntarily resigned his Authority and retired. He used to say,
Sages

Sages of Greece, whose Sentences were written on the Walls of *Apollo's* Temple at *Delphos*. The Poet *Alcaeus* and the Poetess *Sappho* were also of *Mitylene*, and lived at the same Time; and the Inhabitants struck Medals in Honour of these three Ornaments of their Country, several of which are still to be seen in the Cabinets of the Curious. On one of them *Pittacus* is represented on one Side, and *Alcaeus* on the other. Upon another Medal we meet with *Sappho* sitting with a Lyre in her Hand, and the Reverse is the Head of *Nauficae*, Daughter of *Alcinous*, whose Orchards were so famed for their excellent Fruits. *Sappho* composed a considerable Number of Poems, of which there are but two remaining; but these are sufficient to satisfy us, that the Praises given her in all Ages, for the Beauty, pathetic Softness, Harmony, and infinite Graces of her Poetry, are not without Foundation. The Ancients had such a great Opinion of her Merit, that they called her the *tenth Muse*; but the Purity of her Manners was not at all equal to the Beauty of her Genius. The Rhetorician *Diophanus*, according to *Strabo*, was also a Native of *Mitylene*; and in the Age of *Augustus*, *Potamon*, *Crinagoras*, and the Historian *Theophrastus*, well known on Account of his Friendship with *Pompey*, whose Acts he wrote, and was by him presented with the Freedom of *Rome*.

Not only *Mitylene*, but other Towns of *Lesbos*, have produced Men famous for their Genius and Learning. It is reckoned there are still above a hundred Towns and Villages in this Island, one of which, called *Eriſſo*, is undoubtedly the ancient *Ereſſus*, the Birth-place of *Theophrastus* and *Phanias*, two Disciples of *Aristotle*. According to *Plutarch*, the *Lesbians* were the greatest Musicians of all the *Grecians*. The famous *Arion** was of *Me-*

that the Proof of a good Government was to engage the Subjects not to be afraid of their Prince, but to be afraid for him. And it was a Maxim with him, That no Man should ever give himself the Liberty of speaking ill of a

Friend, or even of an Enemy. See *Rollin's Ancient History*, Vol. II.

* This excellent Musician and Poet was in great Esteem with *Periander* King of *Corinth*, by whose Recommendation he went over to *Italy*, and gained great

thymne, another Town of *Lesbos*, the Ruins whereof are visible to this Day; and *Terpander*, who was the first that fitted seven Strings to the Lyre, was also a Native of this Country. We may add to all these, upon the Authority of *Strabo*, *Hellenicus* the Historian, and *Callias*, who wrote Annotations upon the Poems of *Alcæus* and *Sappho*.

BUT notwithstanding so many great Men have been born in this Island, and such grave Lectures of Philosophy delivered there, the Morals of the Inhabitants were very corrupt, insomuch that it was a proverbial Speech in *Greece*, when they spoke of a profligate Fellow, to say, that he lived like a *Lesbian*. However, the present Natives do not seem to deserve so bad a Character, and the Women especially are more modest, and less addicted to Gallantry, than in several other Islands of the *Archipelago*.

THE Island of *Metelin* is about fifty Miles in Length, and five and twenty broad, its Mountains being shaded with Woods in many Places, and its Vallies and Plains producing Plenty of Corn. It also affords very good Oil, and the best Figs in all the *Archipelago*; and is still remarkable for its excellent Wines, so justly celebrated by the Ancients*. *Aristotle*, we are told, pronounced in Favour of the Wine of *Lesbos* with his dying Breath. It being debated, it seems, who should succeed this great Philosopher in the *Lyceum*, that might keep up the Reputation of the *Peripatetick* School, and *Menedemus* of

Wealth by his Art: But returning from thence to *Corinth*, he was stripped of his Money by the Mariners, who also threatened to kill him; whereupon he desired Leave to play one Tune upon his Harp before he died, and this being granted, he is said to have leaped into the Sea, where he was received on the

Back of a Dolphin, charmed with his Music, which carried him safe to Shore.

* How lavish the Ancients were in the Praise of this Wine, may be seen in *Athenæus*, Lib. I. cap. 22, 23, &c.—Among other Species of Wines, we find Mention of the *Lesbian* in *Virgil's Georgicks*:

*Non eadem arboribus pendet vindemia nostris,
Quam Methymnæo carpit de palmitè Lesbos.* Lib. II. 89, 90.
Nor our *Italian* Vines produce the Shape,
Or Taste, or Flavour of the *Lesbian* Grape. DRYDEN.

Rhodes

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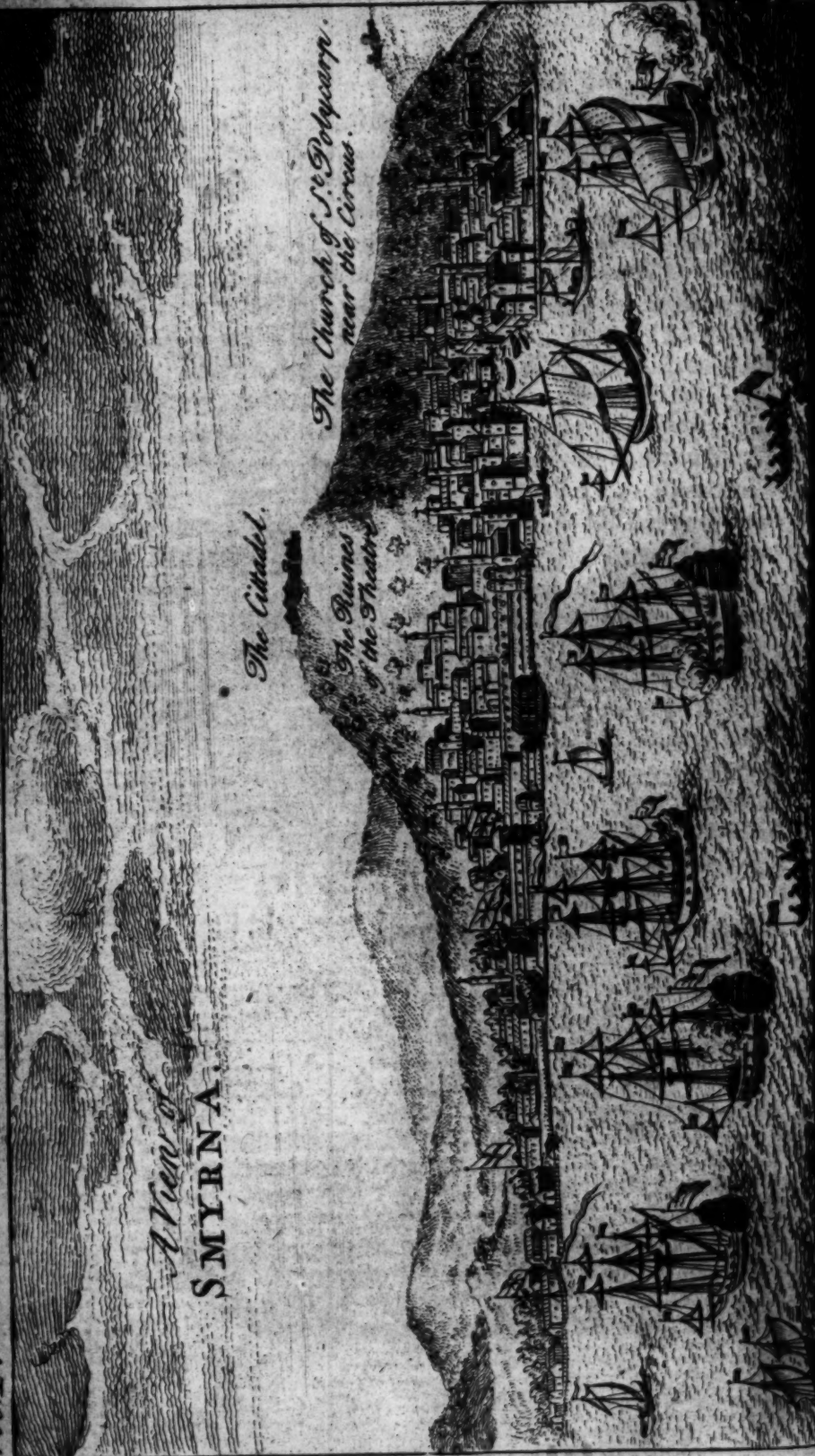


A View of
SMYRNA.

The Citadel.

*The Ruins
of the Theatre.*

*The Church of St. Polywarp.
near the Circus.*



Rhodes and *Theophrastus* of *Lesbos* being Candidates, *Aristotle* called for a Glass of the Wine of each Island, and having tasted them deliberately, *They are both excellent Wines*, said he, *but that of Lesbos is the more agreeable of the two**; intimating, no doubt, that *Theophrastus* excelled his Competitor, as much as the Wine of *Lesbos* was preferable to that of *Rhodes*. *Pliny* likewise praises the Wine of *Lesbos*, on the Authority of *Erasistratus*, a very eminent Physician of Antiquity.

THIS Island is inhabited partly by *Turks*, and partly by *Greeks*, and is governed by a *Cadi*, and an Officer of the *Janizaries*, who reside at *Castro*; which Town is not very large nor well built, but is defended by a pretty strong Castle with a good Garrison. *Castro*, or the ancient *Mitylene*, is not the only Port of the Island; there are three others, namely, *Jero*, *Caloni*, and *Sigre*, the first of which is reckoned one of the handsomest in the *Mediterranean*, and is known to the *Franks* by the Name of Port *Olivier*. The Wind coming to the North-West, we sailed from *Castro* early on the 6th of *September*, and in the Evening dropped Anchor in the Road of *Smyrna*. The next Day we went ashore, and waited on the *English* and *French* Consuls, who gave us a very kind Reception, as did several Gentlemen of the *English* Factory, whom we afterwards visited as we had an Opportunity.

THE Port of *Smyrna* is perhaps the finest in all the *Levant*, being capable of containing a numerous Fleet, and is seldom without fourscore or a hundred Ships of several Nations. The City extends itself along the Shore, at the Foot of a Hill which commands it; on the Top whereof stands an old Castle, which will be spoken of hereafter. The Houses in general have no great Beauty in them, being built low, and many of them of Clay;

And *Horace*, inviting his Mistress to his Country Seat, promises to entertain her with a

Glass of *Lesbian*, which he calls innocent, or harmless:

Hic innocentis pocula Lesbii

Duces sub umbra : ————— Lib. I. Od. 17.

* *Aul. Gell. Lib. XIII. cap. 5.*

but the Streets are wide, and the Caravanferas and other public Buildings have an Air of Magnificence. The *Franks-Street*, so called from its being inhabited chiefly by *European* Christians, is the handsomest in *Smyrna*, and runs all along the Port; the Sea washing the back Part of the Houses. In this Street are the Houses of the Consuls of *England*, *Holland*, and *France*, and of the foreign Merchants, who live together very amicably, and do not fail of visiting and entertaining each other in the politest Manner. In short, as we see scarce any but *European* Habits in this Part of the Town, and hear the several Languages of *Europe* spoken, we seem to be rather in *Christendom* than in *Turkey*, and feel a Kind of Pleasure that is not easy to be described.

THE Entrance of the Port of *Smyrna* is defended by a square Castle, whose Sides are about a hundred Paces long, flanked with four mean Bastions, and has a square Tower in the Middle. The Cannon are without Carriages, and as large as those of the *Dardanelles*; and tho' the Place be of no great Strength, it sufficiently commands the Shipping going in or out of the Bay. This Castle stands upon a Point of Land, almost opposite to the Mouth of the River *Hermus*, which forms a Bank of Sand, that makes the Entrance of the Bay narrow, but renders it safer for the Ships that ride within it, by breaking the Force of the Sea, which would otherwise roll into it when the Wind is strong at West; and though the Entrance is narrow, it is far from being dangerous, if a Pilot has the least Knowledge of his Business, and keeps towards the Southern Shore.

A Day or two after our Arrival, we went to see the old Castle of *Smyrna*, situated on a Hill that commands the City, as I have observed before. Upon that Side of the Hill that looks towards the Bay was formerly one of the finest Amphitheatres in *Asia*, all of white Marble, which the *Turks* demolished in the last Century, to build a fine Bezestän and Caravansera, which are none of the least of the present Ornaments of *Smyrna*. This Amphitheatre was either built in the Reign of the Emperor *Claudius*, whose Name *M. Spon* discovered upon a Pedestal
in

in a Part of the Building; or rather, as our Countryman Sir George Wheeler conjectures, in the Time of Gallienus; a Pot of Medals, all of that Emperor's Family, or of other Princes reigning at the same Time, having been found in digging up the Foundations of this noble Structure.

As to the ancient Castle, it was built by John Ducas, and favours of the Times of the later Greek Emperors, when they used the finest Marbles in building the Walls of Cities and other Fortifications. The greatest Part of this Castle is run to Ruin, and hardly any thing left standing but the Walls. One may still discern two Roman Eagles indifferently cut in Stone near the North-Gate, and over the Gate a Greek Inscription, but so high and defaced that we could not read it. There is also to be seen in the Wall the Bust of the Amazon Smyrna, the reputed Foundress of this City: It is about three Feet high, and does not seem to have been of extraordinary Workmanship; but it is not very easy to judge of that, since the Turks have beat off the Nose, and injured other Parts of the Face. It is certain this Bust has none of the Attributes of an Amazon, whereas on the ancient Medals of this City the Amazon who founded it is distinguished by a two-edged Hatchet on her Shoulder, and a Crown of Towers on her Head. The Figure of this Heroine was the Symbol of the City, as appears from the Reverse of the Medals struck in token of the Alliances between the Smyrneans and their Neighbours.

In the flourishing Times of Greece, the Ground where this Castle now stands was taken up with a Citadel under the Protection of Jupiter Acræus, or the God who presides over lofty Places. In some Cabinets we meet with a Medallion, whereon this God Acræus is represented sitting; and also a Medal of Vespasian, where he appears in the same Posture, holding a Victory in his Right Hand, and a Spear in the other. And Pausanias assures us, that the Top of the Mountain of Smyrna, called Coryphus, gave the Name of Coryphæus to Jupiter, on Account of a Temple erected there to that Deity.

MANY Medals of *Smyrna* help us to know the Rank it held among the Cities of *Asia*; and by others we learn its Confederacies with the neighbouring Cities, as *Pergamus*, *Thyatira*, and *Hierapolis*. We are informed by *Tacitus*, that the Citizens boasted of their being the first in all *Asia* who raised a Temple to *Rome* under the Name of *Rome the Goddess*, even whilst her Rival *Carthage* was standing, and several powerful Kings of *Asia* as yet knew nothing of the *Roman* Valour. *Smyrna* took the Title of the first City of *Asia* under *Caracalla*, which it retained under several succeeding Emperors.

LEAVING the Castle, we went to view the Remains of the *Circus*, and passed by a half-ruined Chapel in our Way thither, where the *Greek* Christians pretend to shew us the Fragments of the Tomb of St. *Polycarp*, who was a Disciple of St. *John*, and the first Bishop of *Smyrna*; and they visit the Place with great Devotion. This Christian Pastor, having long had the Care of the Church of *Smyrna*, suffered Martyrdom * in that City in a very advanced Age, either under *Antoninus Pius* or *Marcus Aurelius*; but the Manner of his Death is not agreed on, some saying he was burnt alive, though it is generally believed he was torn in Pieces by wild Beasts either in the Amphitheatre or the *Circus*.

HERE it may not be amiss to observe, that of the seven Churches of *Asia* mentioned in the *Apocalypse*, only this of *Smyrna* remains in any Reputation. The other Cities, that St. *John* was commanded to write to, are now either miserable Villages, or entirely ruined. That of *Sardis*, which made such a Figure in the Wars between the *Per-ssians* and *Grecians*; *Pergamus*, the Capital of a fine King-

* St. *John* (Rev. ii. 9, 10.) writes thus to the Angel of the Church in *Smyrna*: I know thy Works, and Tribulation, and Poverty; but thou art rich.—Fear none of those Things which thou shalt suffer: Behold, the Devil shall cast some of you into Prison, that ye may be tried, and ye shall

have Tribulation ten Days. Be thou faithful unto Death, and I will give thee a Crown of Life. The good *Polycarp* followed this Advice, and undoubtedly received the promised Reward; and, after his Example, the Church of *Smyrna* in those Days was a noble Army of Martyrs.

dom

dom; and *Ephesus*, which gloried in being the Metropolis of all *Asia Minor*; these three famous Cities are now obscure and inconsiderable Villages, built with Clay and some Marble Fragments, the Remains of their ancient Grandeur. *Thyatira*, *Philadelphia*, and *Laodicea*, are scarce known, but by some Inscriptions found amongst their Ruins.

MAY we not therefore deem it a peculiar Blessing of Providence, that there are yet so many Christians remaining in *Smyrna*, notwithstanding they are under a *Mahometan* Power? They reckon at least ten thousand *Greeks*, though they have but two Churches; and several hundred *Armenians*, who have one Church; besides a considerable Number of *Franks*, under which Name are comprehended the Christians of the several Nations of *Europe*. The *Latins* have three Convents, one of *Jesuits*, another of the *Franciscans*, and a third of *Recollets*, who are reformed Friars of the Order of St. *Francis*. An Archbishop of the *Greek* Church resides here, and also a *Latin* Bishop, who has a Stipend from *Rome*; and the *English* and *Dutch* Factories have each of them their Chaplain. As to the *Turks*, who have the Government, they are the most numerous, being about fifteen thousand, and have seventeen or eighteen Mosques. The *Jews* are near two thousand in Number, and have five or six Synagogues.

BUT to proceed to the *Circus*: This is so entirely destroyed, and the Marbles all carried away, that nothing remains of it but its Figure in the Ground. It is a kind of Pit about two hundred and fifty Paces long, and fifty in Breadth, one End of it being semicircular, and the other square; but the Walls that enclosed it, as I have just observed, are quite demolished, and the Stones made Use of to other Purposes. From the Hill where this *Circus* was built, we have a fine View of the adjacent Country, which is very delightful, being full of Oliveyards and Vineyards.

IT is very probable, that neither the *Amphitheatre* nor *Circus* was built so soon as the Time of *Augustus*; for, if they had, *Strabo* would hardly have forgot to mention

them in his Description of the Situation and Beauties of ancient *Smyrna*. Nothing can give us a finer Idea of the Magnificence of *Smyrna* in the Reign of *Augustus*, than the Account of it we have received from that Writer. “ When the *Lydians*, says he, had destroyed *Smyrna*, the “ Inhabitants of the Country thereabouts, for four hundred Years, lived only in small Villages: But *Antigonus* rebuilt it, and after him *Lyfimachus*. At this “ Day it is the finest City of all *Asia*. Part of it is built “ upon the Mountain, but the greatest Part stands in the “ Plain towards the Bay, as far as the Temple of *Cybele* “ and the *Gymnasium*. The Streets are very handsome, “ being well paved with Stone, and intersecting one another, as near as possible, at Right Angles. There “ are large and beautiful Portico’s both in the upper and “ lower Parts of the City; also a public Library, and “ the *Homerion*, which is a square Portico with a Temple containing the Statue of *Homer*; for the Inhabitants of *Smyrna* are very fond of having that Poet “ to have been born there, and have struck a Copper “ Medallion which they call *Homerion*. The River *Meles* “ runs by the Walls. On the other Side of the City “ there is a Port which may be shut up at Pleasure.”

THE old *Smyrna*, which *Strabo* tells us was destroyed by the *Lydians*, in all Probability, stood on a Hill to the South of the present City, and West from that whereon the Castle is situated; for there we find several Heaps of Stones, laid in some Regularity, as if there had been a Wall. But the new *Smyrna* of *Strabo*, which is the old one of our Times, undoubtedly took up all the Hill of the Castle, and that adjoining to it, down to a Point running into the Bay Southwards, and much more of the Plain to the North-East than is possessed by the present City. Where the Temple of *Cybele* was, the *Gymnasium*, and the many noble Portico’s that adorned this City, we can make no probable Conjectures; but as for the Port that could be shut and opened at Pleasure, it might be that little Harbour which now serves for the Gallies and other smaller Vessels. We are also ignorant where the Temple of *Homer* stood, but the Medals struck in Honour of

of him are still to be met with in our Cabinets, having his Head and Name on one Side, and the Figure of the River *Meles* on the other, with the Name underneath it in *Greek* Characters.

HOMER, the most celebrated and illustrious of all the Poets, is he of whom we have the least Knowledge, either with Respect to the Country where he was born, or the Time in which he lived*. Among the seven Cities of *Greece* †, that contend for the Honour of having given him Birth, *Smyrna* seems to have the best Title. That Poet was called *Melesigines*, from a Supposition of his being born near the Banks of the River *Meles*, which falls into the Bay of *Smyrna*, after having watered several pleasant Gardens near that City. An unfortunate Fair one, we are told, driven from *Cuma* by the Shame of finding herself with Child, and being destitute of a Lodging, came to lie-in upon the Banks of this River, which, though inconsiderable in itself, has been rendered by this Event one of the most famous in History. Her Child afterwards lost his Sight, and was therefore called *Homer*, that is to say, *Blind*, according to *Plutarch*; though some give the Name another Etymology. It is a vulgar Opinion that he was born blind, but *Velleius Paterculus* is of quite different Sentiments, and treats the Supposition with Contempt ‡. Indeed we may as well suppose a fine Painter to have been born blind; for, as *Cicero* ob-

* *Herodotus* tells us, that *Horace* wrote four hundred Years before his Time, that is, three hundred and forty Years after the Taking of *Troy*, for *Herodotus* flourished seven hundred and forty Years after that Expedition; so that *Homer* flourished eight hundred and forty-four

Years before the Birth of *Christ*, supposing *Troy* to have been taken eleven hundred and eighty-four Years before the same *Æra*. But Chronologers differ much about this Matter.

† The Names of these Cities are expressed in the following Distich:

*Septem urbes certant de stirpe insignis Homeri,
Smyrna, Rhodus, Colophon, Salamin, Chios, Argos, Athenæ.*

‡ If any Man, says he, believes that *Homer* was born blind, he must be blind himself, and even have lost all his Senses;

*Quem si quis cæcum genitum putat,
omnibus sensibus orbis est.*
Paterc. Lib. I. c. 5.

serves, *Homer's* Works are rather Pictures than Poems; wherein he sets before the Eye of the Reader, in the most lively Manner, the Images of every Thing he undertakes to describe; and he seems to have been intent upon introducing into his Writings all the most delightful and agreeable Objects that Nature affords.

WHAT is more astonishing in *Homer* is this, that being the first, at least that we know of, who attempted Epic Poetry, (of all Kinds the most difficult and sublime) he should however soar so high, and with such Rapidity, as to carry it at once to its utmost Perfection; which seldom or never happens in other Arts, wherein Improvements are made by slow Degrees, and which require a long Series of Years and Variety of Experiments to bring them to Maturity. It is also very remarkable, that no Nation in the World, however learned and ingenious, has ever produced any Poems equal to *Homer's*; and that whoever have made any Attempts of the same Kind, have taken their Plan and borrowed their Rules from him; in a Word, have made him their Model, and have succeeded in Proportion to their Skill in copying that great Original *.—But of *Homer* and his Works I shall have Occasion to say something more hereafter.

* Agreeable to these Observations are the Praises given to *Homer* by the same *Velleius Paterculus*, who says, That he is the only one who deserves the Name of a Poet, and that what is most surprising is, that he had no Man before him whom he could imitate, nor has any one been found since his Death who could imitate him. *Clarissimum deinde Homeri illuxit ingenium, sine exemplo maximum, qui magnitudine operis, & fulgore carminum, solus appellari Poeta meruit: In quo, hoc maximum est, quod neque ante illum, quem ille imitaretur; neque post illum, qui imitari eum*

possit, inventus est. Paterc. L. I. c. 5. — As to *Homer's* Character and Manner of Writing, *Quintilian* gives us a just Idea of them in a few Words: In great Things, says he, there is a Sublimity of Expression; and in little, a Justness and Propriety: He is diffusive and concise, pleasant and grave, equally admirable both for his Copiousness and his Brevity. *Hunc nemo magnis in rebus sublimitate, in parvis proprietate superavit: Idem latus ac pressus, jucundus & gravis, tum copia tum brevitate mirabilis.* Quintil. Lib. X. cap. 1.

SMYRNA,

SMYRNA, proud of having given Birth to so great a Poet, erected a Statue and a Temple to him, and struck Medals with his Name, as I have before observed; and other Cities in Alliance with the *Smyrneans* followed their Example. As for the River *Meles*, which *Pausanias* calls a fine River, though it is a very insignificant one at present, it was not forgot upon those Medals designed to do Honour to the Memory of the Poet. Upon one Medal we find it represented under the Figure of an old Man, leaning with his Left Hand upon an Urn, and holding a *Cornucopia* * in his Right. It is also represented upon a Medal of *Nero*, with the simple Legend of the City, as likewise upon those of *Titus* and *Domitian*.

To the South-East of *Smyrna*, after passing through a little Forest of Olives, at the Bottom of a Hill that faces the Road where the Ships lie at Anchor, we met with some hot Baths, which perhaps are the same that *Strabo* speaks of in his Description of the Places that lie in the Way between *Smyrna* and *Clazomene*; and the same Author tells us he found there a Temple of *Apollo*, but we could discover no Traces of such a Structure. Of the ancient Buildings about these Baths, which were very fine, if we may judge by the Ruins, there remains nothing at present but one little Cellar, where there is a Reservoir into which two Pipes empty themselves, one of hot Water, the other of cold; but I do not find that these Baths are much frequented.

* The *Cornucopia*, according to the Fables of the ancient Poets, was a Horn out of which proceeded Plenty of all Things. Some tell us, that *Jupiter* was nursed by *Amalthea*, Daughter of *Melissus* King of *Crete*, with Goat's Milk and Honey; and others say, that *Amalthea* was the Name of the Goat that suckled him, and that *Jupiter* for her good Services afterwards placed her among the Constellations,

and gave one of her Horns to his Nurse, with this admirable Privilege, that whoever possessed it should immediately obtain every thing they desired. Others relate this Fable after a different Manner, and Mythologists give it various Interpretations. In Sculpture or Painting, the *Cornucopia*, or Horn of Plenty, is represented by a large Horn, out of which issue Fruits, Flowers, &c.

IF we look back a little into the History of *Smyrna*, we find that the *Romans* always treated this City with great Clemency, being willing to preserve to themselves the finest Port of *Asia*; and the *Smyrneans*, in their Turn, behaved with Submission and Fidelity to the *Romans*, for Fear of exposing themselves to the Resentment of that powerful People. *Crassus Mucianus*, the *Roman* Proconsul, was very unfortunate near this City, being overcome by *Aristonicus* and taken Prisoner: However, by a voluntary Death, he avoided the Shame of being delivered into the Victor's Hands; but his Head was carried to *Aristonicus*, who caused his Body to be interred at *Smyrna*. *Perpenna*, who succeeded *Crassus*, revenged his Death, entirely routing *Aristonicus's* Army, making him Prisoner, and at last sending him to *Rome*, where he was strangled in Prison. In the Wars of *Cæsar* and *Pompey*, *Smyrna* declared for the latter, and furnished him with Ships. After *Cæsar's* Death, the *Smyrneans*, being inclined to the Side of the Conspirators, refused *Dolabella's* Entrance into the City, and received the Consul *Trebonius*, one of the principal Authors of *Cæsar's* Assassination: But *Dolabella* acted his Part so cunningly, that he entered *Smyrna* by Night, seized *Trebonius*, and put him to Death. *Dolabella*, however, could not keep the Place, being expelled by *Brutus* and *Cassius*. All that was past was forgotten when *Augustus* became peaceable Possessor of the Empire, and *Smyrna* was then in a flourishing Condition, as appears from *Strabo's* Account. *Tiberius* honoured the City with his Favour and Protection, and made several Regulations as to its Rights and Privileges. Great Part of it being destroyed by an Earthquake, was rebuilt by *M. Aurelius*.

AFTER the *Romans*, *Smyrna* fell into the Hands of the Greek Emperors, who lost it under *Alexis Comnenus*; for *Tzachas*, a famous *Mahometan* Corsair, seeing the Affairs of the Empire very much embarrassed, took that Opportunity to seize upon *Smyrna*, *Phoea*, and *Clazomene*, which is now an inconsiderable Village called *Vourla*. To retake *Smyrna*, the Greek Emperor sent his Brother-in-Law *John Ducas* with a Body of Land-Forces, and a Fleet

Fleet under the Command of *Caspax*, who was made Governor of the City, which surrendered without making any Opposition. As *Caspax* was returning to *Smyrna*, after he had been to take Leave of *Ducas*, he was assassinated by one *Sarrafin*, a Robber and an abandon'd Villain.

IN the Time of *Michael Paleologus*, who drove the *Latins* from *Constantinople*, the *Mahometans* made themselves Masters of the greatest Part of *Asia Minor*. *Atin*, one of their chief Generals, took *Smyrna*, under *Andronicus* the Elder. He was succeeded by his Son *Homur*, who being taken up in ravaging the Coasts of the *Propontis*, the Knights of *Rhodes* took Possession of the Country about *Smyrna*, and built the Fort *St. Peter*. Upon *Homur's* Return to *Smyrna*, he went to view the new Fort, which was not quite finished, and received his mortal Wound by an Arrow shot from the Place. During *Homur's* Life, who was called the Prince of *Smyrna*, the *Latins* burnt his Fleet and took the City. Some Historians mention an Expedition of the *Genoese* upon the *Asiatick* Coast, under the Doge *Vignosi*, in the Year 1346, wherein they possessed themselves of *Scio*, *Smyrna*, and *Phoea*; but it does not appear that they continued long Masters of *Smyrna*.

AFTER the Battle of *Angora*, wherein *Bajazet* was defeated, *Tamerlane* besieged *Smyrna*, encamping near the above-mentioned Fort *St. Peter*, whither the greatest Part of the *Christians* of *Ephesus* had retired. *Ducas*, who has given us an Account of this Siege, mentions some very singular Circumstances; namely, that *Tamerlane* caused the Soldiers to throw in Stones to choak up the Entrance of the Port; and that he built a Tower there, the Walls whereof consisted partly of Stone, and partly of human Skulls, ranged in very exact Order. After the Retreat of the *Tartars*, *Smyrna* remained in the Power of *Cineites*, Son of *Carasupasi*, Governor of *Ephesus*, who had been Governor of *Smyrna* under the *Turkish* Emperor *Bajazet*: But *Mussulman*, one of *Bajazet's* Sons, looking with an evil Eye upon the Greatness of *Cineites*, crossed over into *Asia*, in the Year 1404, with a Design to

to humble him; and *Cineites*, on his Part, made the necessary Preparations to oppose his Enemy, and strengthened himself by proper Alliances; but they made Peace without coming to any Engagement. *Cineites* did not succeed so well against *Mahomet* the First, another Son of *Bajazet*, who came and besieged *Smyrna*, though it was well fortified, and provided with Stores for a long Defence: But *Cineites*, it seems, not thinking himself safe in *Smyrna*, retired to *Ephesus*, and the City surrendered after ten Days Siege. *Mahomet* caused the Place to be dismantled, and demolished a Tower that the Knights of *Rhodes* had erected at the Entrance of the Port; since which Time the *Turks* have remained in peaceable Possession of *Smyrna*, and, instead of the Tower destroyed by *Mahomet*, have built a Kind of Castle on the Left of the Entrance into the Galley-Port which is the ancient Port of the City, and probably that which *Strabo* says could be shut at pleasure, as has been observed already.

HAVING given an Account of the *English* Company of Merchants trading to *Turkey*, of the Goods they export and import, and of the Trade of *Turkey* in general *, the less need be said of *Smyrna* in particular. I cannot but observe, however, that the *English* Factory in this City is perhaps the noblest in the World, consisting generally of eighty or a hundred Persons, most of them young Gentlemen of the best Families, and frequently younger Sons of Peers. As there is a Necessity of serving an Apprenticeship of seven Years, in order to be entitled to trade to the *Levant*, it is the Custom for Persons of Fortune to bind their younger Sons to some Merchant, who, in Consideration of three or four hundred Pounds Sterling, agrees, after the three first Years of their Apprenticeship are expired, to send them to *Smyrna*, where they have not only the Management of their Masters Affairs with very plentiful Allowances, but are likewise permitted to trade for themselves; whereby they are enabled to live splendidly the rest of their Apprenticeship, and to increase their Fortunes by good Economy, and at length come out of this Seminary of Merchants, if I may so call

* See the Author's TRAVELS through TURKEY in EUROPE.

it, the best qualified for Business of any young Persons in the World.

THE Caravans of *Persia* are continually arriving at *Smyrna*, from the Beginning of *November* to *May* or *June*, bringing sometimes near two thousand Bales of Silk a Year, besides various other Sorts of Merchandize; for it is to be observed, that most Part of the raw Silk exported from the Grand Signior's Dominions is the Product of *Persia*. These Silks, with the Goat's Hair of *Angora** and *Beibazar*, are the richest Commodities of the *Levant*; but Cotton-Wool and Cotton-Yarn make also a considerable Article in the Trade of *Smyrna*, besides a vast Variety of Drugs and other Commodities, most of which have been already enumerated †, and need not be repeated in this Place. The *Jews* have a great Share in managing the Trade of this City, most of what is bought or sold passing through their Hands; and it must be acknowledged, they have excellent Capacities for mercantile Affairs.

THE Neighbourhood of *Smyrna* is very pleasant, the Hills around it being cover'd with Vines, which afford Plenty of Grapes and a delightful Prospect. In the Valleys and Plains between these Hills are the Pleasure-houses of the *European* Merchants, agreeably interspersed among little Woods of Olives and other Fruit-Trees, whither they usually retire during the Summer-Season. The Country is well stored with Game of all Kinds, particularly Deer and wild Hogs, and there is great Plenty of Wild-Fowl; so that the *Franks* here frequently take

* In the Campaign of *Angora*, according to Mr. *Tournefort*, they breed the finest Goats in the World. They are of a dazzling White; and their Hair, which is as fine as Silk, naturally curl'd in Locks of eight or nine Inches long, is work'd up into the finest Stuffs, especially Camlet; but little of this Hair is exported unspun, because the People of the Country get their Livelihood by

spinning it. The Workmen of *Angora* use this Thread of Goat's Hair without Mixture, but at *Brussels* they cannot work it in that Manner. In *England*, says the same Author, they mix up this Hair in their Perriwigs. These fine Goats are only to be seen within four or five Days Journey of *Angora* and *Beibazar*, for the Breed degenerates if they are carried farther.

† See the Author's TRAVELS through TURKEY in EUROPE.

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the Diversion of Hunting and Shooting. Their Seas also abound with Variety of good Fish, and their Markets are well supplied with all manner of Provisions, but not quite so cheap as in some other Parts of *Turkey*, on account of the Populousness of the City, occasion'd by the great Resort of Foreigners. This Town is chiefly furnish'd with Water from a Stream coming from Mount *Mimas*, convey'd by several Aqueducts, two whereof are well built, with Stone Arches, crossing the Valley or deep Channel which the Brook itself has formed between two Hills, on the Northermost of which are the Ruins of the ancient Castle. The two chief Points or Summits of Mount *Mimas* are now call'd the *two Brothers*, because they seem to resemble each other, being nearly of an equal Height, and only separated by a Cleft or Opening.

UPON the whole, the good Company and Liberty a Foreigner enjoys in *Smyrna*, and the Agreeableness of the adjacent Country, make it a pleasant Place to reside in; but the Pleasure is considerably abated by the excessive Heats and the Unhealthfulness of the Situation*; and above all by the frequent Earthquakes that happen there, from which they are scarce ever free two Years together, and which have sometimes been felt for thirty or forty Days successively. The City has been several Times almost entirely destroy'd by Earthquakes, and in the Year 1688 there happened a very dreadful one, by which great part of the Houses and Castles were overthrown, and

* It may be true in general that the Air of *Smyrna* is unhealthful, but M. *Tournefort* tells us, that when he was in that City in the Year 1702, there was a *Venetian* Consul, one Signior *Lupazzolo*, who was a hundred and eighteen Years of Age, but how long he had lived there indeed he does not mention; so that I only relate the Story as a remarkable Instance of Longevity. This Gentleman used to boast that he was in the third Century of his Life, having been born the latter End

of the sixteenth, and being then alive the Beginning of the eighteenth. He was a square, middle-sized Man; and M. *Tournefort* was inform'd he had had near sixty Children by five Wives, without reckoning those by his Slaves and Mistresses; for the good Man, it seems, was of an amorous Disposition. It is very certain, adds the *French* Traveller, that his eldest Son died before him at the Age of eighty-five, and the youngest of his Daughters was but six Years old at that Time.

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four or five thousand Persons perished; whereupon the Merchants retired to the Island of *Scio*, but return'd to *Smyrna* when it was rebuilt, and Commerce was thereby restored to its former Channel.

ONE Curiosity about *Smyrna* I had almost forgot to mention, which is their large Sheep, with Tails of an extraordinary Size and Fatness. They are indeed mere Lumps of Fat hanging to the Rump of the Animal, which I may venture to say, without Danger of exceeding the Truth, often weigh ten or twelve Pounds, and sometimes more; but the Fat of these Rumps is no better than Tallow, except that of the Lambs, which is esteem'd as good as Marrow. The Sheep are not peculiar to the Country near *Smyrna*, but are common in many Parts of the East, especially in *Persia*, as we are inform'd by Travellers.

Now I have enter'd upon this Subject, I cannot forbear giving some Account of the *Pelican*, a Sort of Fowl very frequent about the Seas near *Smyrna*, which perhaps is the same that *Pliny* calls *Onocrotalus*, from its making a Noise like the Braying of an Ass. This Bird is either white or of a greyish Colour, like a common Goose, and has a Body as big as a Swan, but the Neck is not so long. It has a Beak sixteen or eighteen Inches in length, and about two Inches broad where it is widest; but when it opens, the under Part of the Beak, being of a flexible Nature, enlarges itself to the Breadth of five or six Inches. Underneath this Beak, near the Entrance of the Throat, it has a Bag of a skinny Substance, which, when it is empty, and the Bird's Mouth is shut, shrinks together like a Bladder before it is blown, and is scarce to be perceived; but when it is fill'd, it stretches to an incredible Bigness, so as to contain ten or a dozen Quarts of Water. In this Receptacle they are said to carry Water and Fish for their young ones into the Desarts and Mountains where they breed, chusing unfrequented Places for that Purpose, as those of the greatest Security. The Throat of this Fowl is large enough to swallow a Carp twelve Inches long, and the upper Part of its Beak terminates in a sharp Hook, which perhaps is of Service to it in catching

catching Fish, on which it chiefly subsists; and its Feet are webbed, and consequently fit for swimming. Its Gizzard is not of a round fleshy Substance, like that of other Fowls, but is of a harder Nature than the Guts, about six Inches long, and an Inch in Diameter. Its Lungs are of a membranous Texture, sticking fast on each Side to the Ribs, and of a reddish Colour. The modern *Greeks* call this Bird *Toubana*, and the *Persians* gave it the Name of *Tacob*, or the *Water-Drawer*. Some say there are two Sorts of Pelicans, one feeding on Fish, which I have been describing; the other a Land-Fowl, feeding on venomous Creatures.

THE *Chameleon* is an Animal so frequently met with about *Smyrna*, and esteem'd so great a Curiosity both by ancient and modern Naturalists, that it seems to merit a particular Description. This Creature is of the Lizard Kind, but its Head is something larger than the common Lizard; its Back is gibbous, like a Hog's; and it has four Feet, which are divided into Claws, like those of a Parrot. It has a long flattish Tail, which is of great Use to it in climbing*, for by that it will hang to the Branches of a Tree as well as by its Feet, and so draw up its whole Body. Its Tongue is three or four Inches in length, of a whitish grisly Substance, round as far as the Tip, which is hollow, and sharped like the End of a Pestle, and somewhat resembles an Elephant's *Proboscis*, or Trunk, whence some call it the Trunk of the *Chameleon*. This Tongue is contain'd in a Sort of Sheath join'd to the Throat, from whence the Animal darts it with all imaginable Swiftnefs upon Flies that come in its Way, which are detain'd by a glutinous or viscous Matter excreted from the Tip of it, and by that Means drawn into its Mouth. These Flies are its ordinary Food, and Signs

* Sir George Wheeler tells us, that having caught a little *Chameleon*, he put it into a Glass, so deep that it could not reach the Brim with its Fore-feet by much, nor take any Hold with its Claws, and yet it got out and almost

escaped; which it did, as he afterwards observed, by standing on its Fore-feet, and hoisting itself up backwards, till it catch'd hold of the Edge of the Glass with its Tail, and by that means lifted up its whole Body.

of them have been discovered in its Excrements, as well as in the Stomach and Intestines of some that have been dissected: but as they will live a great while without taking any visible Sustenance, from hence has arisen the vulgar Error, that the Chameleon lives upon Air alone; which indeed they sometimes imbibe, till they are swelled beyond their usual Size. The Lungs of this Animal reach almost the Length of his Body, consisting of a thin membranous Substance, full of small Veins; and are divided into two Lobes, placed on each Side, and filled with Air, which being let out in Dissection, the Lobes grow flaccid and shrink together.

THE Head of the Chameleon is immoveable, except as it turns with the Body; but to make amends for this Defect, Nature has given it very fine Eyes, about the Bigness of a Pea, which it can move in a wonderful Manner, the one backwards, the other forwards; the one upwards, the other downwards; or can fix one Eye on any Object, whilst the other moves according to the Motion of another Object; so that its Eyes are quite independent of each other, and capable of all the different Motions that can be imagined. The Structure of the Eyes is also surprising, and well worth the Observation of the Curious; for they are covered with a Skin almost like that of the Body, the Grain being in Circles, diminishing gradually to the Center, where there is a Hole no bigger than the Head of a Pin, through which the Light is received. The Animal has no Ears that can be discovered, but has two little Apertures in the Head, which serve for Nostrils.

BUT the most astonishing of all Things relating to the Chameleon, and the most difficult to be accounted for is the Faculty it is endued with of changing its Colour, and assuming those of the Objects near which it is placed. The usual Colour of this Creature, at least of such as are found about *Smyrna*, is Green, darker towards the Back, and lighter towards the Belly, inclining to a Yellow, with Spots sometimes reddish, and sometimes whitish. There are many to be seen about the Ruins of the old Castle at *Smyrna*, of a greyish Colour, like the Stones that

that are speckled with a whitish Moss, in the Heaps of which they breed and harbour. One that we took upon a Bush was of a bright Green, but setting it down upon the Ground where there was no Grass, it became of a dark-brown Colour, exactly like the Earth on which it stood. We made several Experiments to the same Purpose, and found that by covering it a considerable Time with a Napkin, it would appear whitish, or of a Cream-Colour ; but we never perceived it to change either to Red or Blue, though wrapped in Cloth of those Colours for several Hours together. When we kept it shut up in a Box, its Colour was usually a Mixture of Green and Yellow ; and it appeared blackish by Candle-light, tho' placed upon white Paper. Upon being handled or disturbed, it became stained with dark Spots, bordering on Green, all which would vanish in a little Time. Sometimes from a Green all over, it became full of black Spots ; and at other Times, when it seemed to be all black, green Spots would suddenly appear. In short, we found it far from being true, that it changed its Colour according to every Object or Body near it, as many have imagined ; nor could we perceive that its Changes were regulated by certain and invariable Laws, but seemed rather spontaneous, the same Causes not always producing the same Effects. This however we constantly experienced, that the Animal being placed upon Green became green, and upon the dark Earth would soon change to the same Colour : And, what is equally surprising, we observed, that one Hour it seemed to be a mere Skin, and the next Hour would appear fat, plump, and fleshy. But the Causes and Manner of these various Mutations I leave to be investigated by those who have Leisure and Curiosity to search into the wonderful Secrets of Nature.*

* Naturalists are very little agreed as to the Reason or Manner of the Chameleon's changing its Colour. Some, as *Seneca*, maintain it is done by Suffusion ;

others, as *Solinus*, by Reflection ; others, as the *Cartesians*, by the different Disposition of the Parts that compose the Skin, which give a different Modification to

Soon after our Arrival at *Smyrna*, we determined to pay a Visit to the Island of *Scio*, one of the most famous in all the *Archipelago*, and accordingly hired a Vessel to carry us thither the latter End of *September*, chusing to make our Voyage whilst the Season continued favourable, and to view the Country before the Winter had stripp'd it of its Beauty. I thought it best, however, to finish what I had to say concerning *Smyrna*, before I gave an Account of this Journey; which, had it been inserted according to Order of Time, would in some measure have interrupted the foregoing Narration. We embark'd the 27th of *September* in the Morning, pass'd by the Isles of *Vourla* the same Day, and having safely doubled Cape *Carabouron*, we arrived in the Port of *Scio* the 28th in the Evening.

the Rays of Light; others, as Dr. *Goddard*, ascribe the Change to the Grains or globular Inequalities of the Skin, which, in the several Postures, he thinks may shew several Colours, and, when the Creature is in full Vigour, may have, as he terms it, *rationem speculi*, the Effect of a Mirror, and reflect the Colours of adjacent Bodies. But a later Hypothesis than any of these seems to have the best Foundation; for the Chameleon being represented as an exceeding lean skinny Animal, and yet capable of making itself appear fat and plump at pleasure, it is naturally inferred from hence, that it must have an extraordinary Command over its Skin, as to Tension or Laxity; since by swelling its Bulk its Skin will be filled, the Fibres thereof stretched, and the Pores lessened; and again, by withdrawing its Grossness, the Skin will be left lank and shrivelled, one Part wrapping over another in little Plaits or Folds, as it is actually represented by some Wri-

ters. Now the Animal having it in its Power to fill the Skin more or less, has it in his Power not only to alter the Tone and Texture of the Fibres, upon which their reflexive Quality in a great measure depends; but also to bring Parts into Sight which before lay concealed, or to conceal such as before lay open; and it is more than probable, that the Parts which are ordinarily cover'd are of a somewhat different Colour from those constantly exposed to the Air. Thus the Chameleon, it is evident, has a Power to reflect different-coloured Rays from the same Parts; also to make certain Parts reflect, and to prevent others reflecting; and hence that Variety, that Medley of Colours, so surprising in this Animal.—The Ancients entertained many superstitious Notions touching the Chameleon; and Dr. *Shaw* tells us, that at this Day the *Moors* and *Arabs* dry its Skin, and suspend it upon their Bosoms to prevent the Influence of an evil Eye.

SCIO,

SCIO, *Chio*, or *Chios*, called *Sakisadaci* by the *Turks*, is an Island to the West of *Smyrna*, about one hundred and twenty Miles in Circumference, stretching from North to South, and narrowest in the Middle; the Southern Part of it being called *Catomeria*, and the Northern *Epanomeria*. The City of *Scio*, the Capital of the Island, is situated about the Middle of the Eastern Coast, on the Edge of the Sea, and is large, pleasant, and better built than any in the *Levant*; for having formerly been in the Hands of the *Genoese*, they very much adorned and embellished the Place with handsome Structures, and the *Sciots* still endeavour to imitate their manner of building. What made the Town appear to us with more Advantage was, that we had seen scarce any but Mud-Houses all over the *Archipelago*; whereas here they are generally of Stone, and the Streets well paved with Flints.

THE Castle of *Scio*, which was built by the *Genoese*, stands close to the Sea, and commands as well as defends the Town and Harbour, though there is one Part of the Town by which it seems to be commanded. It is strengthened with round Towers, and encompassed with a Ditch, and has usually a Garrison of fourteen or fifteen hundred Men, being above a Mile in Circumference. The Houses within this City are all lofty and beautiful, having been built when the Christians were Masters of the Place, as appears by the Arms of the *Justiniani* and other *Genoese* Families which are yet to be discerned, though they are at present inhabited only by *Turks*, the City being allotted for the Residence of the *Jews* and Christians.

THE Port of *Scio* is the Rendezvous of all Shipping, either bound from *Constantinople* to *Syria* and *Egypt*, or coming from those Countries to *Constantinople*; and yet it is but an indifferent Harbour, the Entrance being narrow and dangerous on account of some Rocks that are but just covered with Water, which could hardly be avoided, were it not for the Light-house on the Rock of *St. Nicholas*. The Mole, built by the *Genoese*, is but a sorry one, formed by a Jetty not much higher than the Surface

Surface of the Water. There is generally a Squadron of *Turkish* Gallies in this Harbour.

THE Island of *Scio* is very populous, and contains upwards of fifty Towns and Villages, insomuch that it is computed there are twelve thousand *Turks*, three thousand *Latins*, and a hundred thousand *Greeks* in the Country. In Time of Peace the whole Island is under the Government of a Cadi, who is appointed by the Musti; but in War a Bashaw is sent to command the Forces. An Officer of the *Janizaries* also resides here, who has under him a hundred and fifty Men of that Body in Time of Peace, and three or four hundred in Time of War. The People who pay the Capitation Tax in this Island are divided into three Classes, the highest of which pay ten Crowns a Head annually, the next five Crowns, and the lowest two Crowns and a half. The *Turks* allow the Christians to elect twelve Deputies or Consuls of their own Number in the City, to regulate other inferior Taxes, and to take Care of the Affairs of the Community; and in each Town or Village six are chosen, who administer Justice, and decide most of their Differences, without Application to the Cadi.

To have a just Notion of the present State of Religion in the Island of *Scio*, and how different it was in the last Century, it will be necessary to look back to the Year 1694, when, on the 28th of *April*, the *Venetian* Captain-General came before the Town of *Scio* with fourteen thousand Men, and began to attack the Castle towards the Sea, (the only Place of Strength throughout the Country) which surrender'd in five Days Time, though the Garrison consisted of eight hundred *Turks*, supported by above a thousand more, who could throw themselves into it on the Land-Side without the least Opposition. The next Year the *Turkish* Fleet, commanded by the Captain-Bashaw *Mezomorto*, defeated that of the *Venetians* near the Islands of *Spalmadori*, which lye between *Scio* and Cape *Carabouron*; upon the News of which Overthrow the *Venetian* Garrison of *Scio* precipitately abandon'd the Place, leaving behind them their Cannon and Ammunition; and fled in such Disorder, that it be-

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came a common Saying in the Island, That the Soldiers took every Fly to be a Turbant.

HEREUPON the *Turks* enter'd *Scio* as a conquer'd Country, but the *Greeks* had the Address to avoid their Resentment by throwing all the Blame of the Revolt upon the *Latins*; and the *Turks* hang'd up four of the most considerable *Latin* Inhabitants, who had borne the chief Offices of the Island. They also prohibited the *Latins* wearing Hats, a Liberty they had been used to in this Place, obliging them to be shaved, and to quit the *Genoesse* Habits; they were likewise commanded respectfully to salute the meanest *Turk* they met, and not allow'd to enter the City on horseback. The *Latin* Bishop *Leonardo Baharini*, and above sixty Families of the greatest Repute, follow'd the *Venetians* to the *Morea*, where the Bishop died soon after his Promotion to another See; and the Marks of Esteem they shew'd this Prelate increased the Suspicion the *Turks* had conceived, that he and others of the *Latin* Communion had encouraged the Expedition of the *Venetians* to this Island.

BEFORE this Affair happen'd, the publick Exercise of the *Roman-Catholic* Religion was allowed in *Scio*, through the Intercession of the King of *France*. Divine Service was perform'd there with the same Ceremonies as in the midst of *France* or *Italy*; the Priests carried the Host to the Sick at Noon-day without any Interruption; the Procession of *Corpus Christi* was made with the utmost Solemnity, the Clergy walking under Canopies in their proper Habits, and bearing Censers in their Hands; in short, the *Latins* were so well establish'd, and enjoy'd such an uncommon Liberty, that the *Turks* used to give *Scio* the Name of *Little Rome*. But those of the *Romish* Communion being look'd upon as concerned in the above-mention'd Invasion of the *Venetians*, they were deprived of all their Privileges, and most of their Churches were demolish'd, or converted to other Uses. The *Latins* had no less than seven Churches in the City, besides several in the Country; they had also the Liberty of saying Mass in ten or twelve *Greek* Churches, and some Gentlemen had Chapels in their Country-Houses: But their Cathedral

dral is now turn'd into a Mosque, as is likewise the Church of the *Dominicans*; that of the *Jesuits*, dedicated to St. *Anthony*, is made an Inn; those of the *Capuchins* and *Recollets*, and two others dedicated to the Lady of *Loretto* and St. *Anne*, are laid level with the Ground. The *Capuchins* had also another Church at a little Distance from the Town, where the *French* were usually buried, but it has shared the same Fate with the former. The *Latin* Priests were likewise made subject to the Capitation Tax, but they have been since exempted upon the Application of the *French* Vice-consul, who resides at *Scio*, and has a large Chapel, whither the *Latins* resort freely to Divine Service. There are still several *Romish* Priests in the City, and some Religious of *France* and *Italy* who have lost their Convents; and also some Nuns, who are under the Direction of the *Jesuits*, but not cloyster'd any more than in other Parts of the *Levant*.

WHILST a *Latin* Bishop resided at *Scio*, he had an Allowance of two hundred Crowns a Year from the Pope, besides many considerable Perquisites. The *Greek* Bishop continues in the same good Circumstances he was in before the Enterprize of the *Venetians*, having above three hundred Churches under him, and the Island is full of Chapels. The *Greek* Monasteries in *Scio* enjoy very handsome Revenues; but the most considerable is that of *Neamone*, or the *New Solitude*, about five Miles from the City. In this House there are a hundred and fifty or two hundred Caloyers, or Monks, who eat together only on *Sundays* and *Holidays*, and provide for themselves at all other Times, the House allowing them nothing but Bread, Cheese, and Wine; many of them however, being Men of Fortune, keep their Horses and live voluptuously. This Convent is so large, that it looks more like a Town than a Religious House, being very spacious, and built in Form of a Castle. It is said to be endow'd with an eighth Part of the Revenue of the whole Island, being paid annually above fifty thousand Crowns in Money, besides the continual Addition made to its Income by Gifts and Legacies. Even every Member of the Society helps to enrich it, paying a hundred Crowns at his

Admission, and being obliged at his Death to leave two Thirds of what he is worth to the Monastery; nor can his Relations enjoy the other Third, but upon Condition of entering into the same Community. This Convent stands on a little Hill well cultivated, but in a very solitary Place, surrounded by rugged and disagreeable Mountains; and such Situations the *Greeks* generally chuse to build their Monasteries upon, contrary to the Practice of the Catholics, whose Religious Houses, it is observed, are commonly built on the most delightful Spots of the Country. As this House is rich, the Grand Signior comes in for his Share; for it pays every Year five hundred Crowns to the Capitation.

THE Church belonging to the Convent I am speaking of, though not luminous, is reckoned one of the best in all the *Levant*. It is entirely in the *Gothic* Taste, and was built, as the Monks tell us, by Order of the Emperor *Constantine Monomachus*, about the Year of our Lord 1050. The Paintings here, as in most of the *Greek* Churches, are wretched Performances; but each Saint has his Name wrote at the Bottom of the Piece, which is very necessary to prevent Mistakes. The Columns and Chapiters are of Jasper, dug in this very Island; but they are not disposed to Advantage, nor has the Stone any Manner of Lustre: There are also some Pillars of Porphyry, sent from *Constantinople* by the above-mention'd Emperor, whose Picture we likewise met with amongst the other Paintings. As old as this Church is, it is kept in such good Repair, and looks so fresh, that one would hardly take it for an ancient Structure, were it not for the Taste in which it was built. They tell us of many Miracles wrought in this Church, and shew us several Reliques which they preserve with great Care and Veneration, particularly a Piece of the true Cross, and a Thumb of St. *John* the Baptist.

As for the Island of *Scio* in general, it is rugged and mountainous; nor are the Mountains cover'd with Wood, as they were formerly, but naked and unpleasant: In some Places however there are Abundance of Orange, Citron, Olive, Mulberry, Pomegranate, and Myrtle
Trees,

Trees, not to mention those which afford Mastick and Turpentine. The Country produces some Corn, but not enough for the Use of the Inhabitants, so that they are obliged to supply their Wants from the Coast of *Natolia*; and for this Reason the Christians cannot long maintain this Island, or perhaps any other in the *Archipelago*, against the *Turks*, unless they are Masters of *Candia* or the *Morea*, from whence they may furnish it with Provisions; for if the *Turks* prohibit Corn being imported into the Islands, they must soon submit or starve; and by this means Sultan *Bajazet* reduced many of them, as *Cantacuzenus* reports.

BUT if *Ceres* has not been very kind to the *Sciots*, *Bacchus*, or his Son *Oenopion* at least, has in some measure made them amends; for they have such Plenty of excellent Wine, as to export some of it to the neighbouring Islands. It is said that *Oenopion* first taught the *Sciots* the Culture of the Vine, and that the first Red Wine was made in this Country. *Virgil* and *Horace** knew very well the Goodness of the Wines of *Scio*; and *Strabo* speaks of them as the best in *Greece*, especially those of that part of the Island call'd *Arioufia*, whence the *Vina Arioufia* or *Arvisia* of the *Latin* writers. *Pliny* often mentions this admirable Liquor, and quotes *Varro* to prove that the Wine of *Scio* was prescribed at *Rome* as a Stomachic. *Athenæus* is more particular as to its Nature and Qualities, and says that it helps Digestion, makes those who drink it grow fat, and exceeds all other Wines in its delicious Flavour. In short, what Vogue it was in appears from hence, that *Cæsar* regaled his Friends with it in his Triumphs and Sacrifices to *Jupiter* and the other Deities.

* *Horace* makes frequent mention of the Wine of this Island, both in his *Odes* and *Satires*; and

Virgil takes Notice of it in one of his *Eclogues*:

Vina novum fundam calatbis Arvisia nectar. Ecl. V. 71.

Two Goblets will I crown with sparkling Wine,
The gen'rous Vintage of the *Cbian* Vine;
These will I pour to thee, and make the Nectar thine.

DRYDEN.
IN

IN *Scio* they plant their Vines on the Hills, and cut their Grapes in *August*, letting them dry in the Sun for seven or eight Days after they are gather'd; and having press'd them, they set the Liquor to ferment in Tubs in a warm close Cellar. The Vineyards in greatest Repute are those of *Mesta*, a Village in that Part of the Country call'd *Arioufia* by *Strabo*, as mention'd above, from whence the Ancients had their Nectar; and to this Day the Inhabitants have a Wine they call by the same Name, but the Grapes it is made of have a styptic Quality, which gives it such a Roughness as makes it difficult to swallow. When they make their best Wine, they mix their black Grapes with some white ones, which smell like the Kernel of a Peach.

THEY have several Plantations of Olives in *Scio*, but their best Crops do not produce above two hundred Hogsheads of Oil. They make annually about thirty thousand Weight of Silk, great Part of which is used in the Island, in the Manufactures of Velvet, Damask, and rich stuffs, which they export to *Asia*, *Egypt*, and *Barbary*. Every Pound of Silk is subject to a Duty of four *Timins*, that is twenty Pence, at the Custom-house, which is paid by the Buyer. The Duties laid on the several Commodities of the Island are farm'd at twenty five thousand Crowns, payable to the Chief Treasurer of *Constantinople*.

WOOL, Cheese, and Figs, are considerable Articles in the Traffick of *Scio*, especially the last; for besides what they use in making Brandy, they export great Quantities of them to the adjacent Islands. These Figs they cultivate and ripen, as they do in many other Islands of the *Archipelago*, by a peculiar Art, which the Ancients call'd *Caprification*; but they are far inferior in Goodness to the Figs of *Italy*, *Spain*, and *Provence*, being preserved in Ovens, the Heat whereof deprives them of their delicious Taste. Some modern Naturalists have look'd upon the Art of *Caprification* as a mere Chimera, but M. *Tournefort* has put the Matter out of doubt, by giving us the whole Process of it, as he learn'd it in the Island of *Zia*, where it is practis'd; and I find that Gentleman's Observations

vations perfectly correspond with those we made at *Sci^o* relating to the same Affair, and with the Information we received from a Native of that Island, who had been many Years employed in this extraordinary Sort of Culture; of which the following Account cannot fail of being acceptable to the Curious.

In order to understand rightly this Husbandry of Figs, we are to observe, that in most of the Islands of the *Archipelago* they have two Sorts of Fig-trees to manage; the first call'd *Ornos*, from the old Greek *Erinos*, a wild Fig-tree, in Latin *Caprificus**; the second the domestick or Garden Fig-tree. The wild Sort bears three Kinds of Fruit †, *Fornites*, *Cratitires*, and *Orni*, of absolute Necessity towards ripening the Garden-Fig. The *Fornites* appear in *August*, and hold to *November* without ripening; wherein breed small Worms, which turn to a Sort of Gnats, no where to be seen but about these Trees. In *October* and *November* these Gnats make a Puncture into the second Fruit, called *Cratitires*, which do not shew themselves till towards the End of *September*; and the *Fornites* gradually fall off after the Gnats have left them. The *Cratitires* remain on the Tree till *May*, and inclose the Eggs deposited in them by the *Fornites* when they made the aforesaid Puncture. In *May* the third Sort of Fruit, called *Orni*, the biggest of them all, begins to appear; which, after it is grown to a certain Size, and its Bud begins to open, is prick'd in that Part by the Gnats issuing from the *Cratitires*.

It sometimes happens that the Gnats of the *Cratitires* do not come forth so soon as the *Orni* of the very same Tree are disposed to receive them; in which Case the Husbandman is obliged to bring some *Cratitires* from another Tree, and fix them at the Ends of the Branches of that Fig-tree whose *Orni* are in a fit Disposition to be prick'd by the Gnats: If this be neglected, the *Orni* fall,

* *Caprificus* vocatur è sylvestri genere *Ficus* nunquam maturef-
cens, sed quod ipsa non habet al-
liis tribuens. *Plin. Nat. Hist.*
Lib. XV. cap. 19.

† *Caprifici triseræ* sunt. Pri-
mo sætu sequens evocatur, se-
quenti tertius: hoc *Fici capri-*
fificantur. Plin. Lib. XVI.
cap. 27.

and the Gnats of the *Cratitires* afterwards fly away. We may naturally suppose it requires a thorough Acquaintance with this sort of Culture, to know the critical Juncture when such Assistance is necessary; and in order to this, the Bud of the Fig must be observed with the greatest Attention; for that Part not only indicates the Time that the Prickers are to issue forth, but also when the Fig is to be prick'd successfully. If the Bud be too hard and compact, the Gnat cannot lay its Eggs; and the Fig drops when the Bud is too much expanded.

NONE of these Sorts of Fruit are good to eat, and are only serviceable in ripening the Fruit of the Garden Fig-tree, after the following Manner. During the Months of *June* and *July*, the Peasants take the *Orni*, when their Gnats are ready to break out, and carry them to the Garden Fig-tree: If they do not mind the Time with the utmost Exactness, the *Orni* drop; and the Fruit of the domestick Tree not ripening, for want of its proper Puncture, will likewise fall soon after. The Husbandman is so sensible of this, that he never lets a Morning pass without carefully inspecting his *Orni*, and transferring such of them as are in Forwardness to his Garden Fig-trees; otherwise he would lose his Crop. Sometimes indeed they supply the Want of *Orni*, or remedy their own Neglect, by strewing over their Fig-trees a Quantity of the *Ascholymbros*, a Plant common enough in some of the Islands, whose Fruit contains Gnats proper for pricking the Figs; but perhaps they are the very Gnats of the *Orni*, which are used to hover about this Plant and feed upon its Flowers. In short, by the Care of the Peasant and his good Management of the *Orni*, the Garden-Figs become ripe in about six Weeks after they have received the Puncture of the Insect. These Figs are very good when fresh-gathered; but after they have dried them in the Sun for some Time, they put them into Ovens, whereby they lose their fine Taste, as I have observed already; though on the other Hand they have this Advantage, that the Heat destroys the Eggs discharged in them by the Gnats of the *Orni*, from whence small Worms would

would otherwise be infallibly produced, and the Fruit damaged and consumed*.

Now I am treating of the Natural History of *Scio*, it would be unpardonable to omit giving a particular Account of its Lentisks, which are carefully cultivated, and yield large Quantities of a valuable Gum call'd *Mastick*; which indeed is not peculiar to, but is chiefly the Product of this Island, and esteem'd much better than that of any other Country. There are twenty Villages in *Scio* where they have Plantations of Lentisks, each of which Villages is obliged annually to pay to the Grand Signior a certain Quantity of Mastick, according to the Number of Trees they cultivate; the whole amounting to two hundred and eighty-six Chests, each Chest weighing fourscore Oques, the Oque being about two Pounds eleven Ounces *Englisch*. Those who happen not to gather as much Mastick as is required of them by the Government, are obliged to borrow of their Neighbours; and those who have any Overplus either sell it privately, or else to the Officers of the Customs at an under Rate; for if a

* After M. *Tournefort* has given the like Account of Caprification, as practised in the Islands of the *Archipelago*, he makes this Reflection: "What an Expence of Time and Pain is here for a Fig, and that but an indifferent one at last! I could not sufficiently admire, says he, the Patience of the *Greeks*, busied above two Months in carrying these Prickers from one Tree to another." But their Industry, it seems, is amply rewarded; for one of their Trees usually bears between two and three hundred Pounds of Figs, whereas those of *France* seldom yield above twenty-five or thirty. The Prickers, continues the same ingenious Traveller, contribute perhaps to the Maturity of the Fruit of the Garden Fig-Tree, by causing the nu-

tritious Juice to extravasate, whose Vessels they tear asunder in depositing their Eggs. Perhaps too, besides their Eggs, they leave behind them some Sort of Liquor, proper to ferment greatly with the Milk of the Figs, and make the Flesh of them tender. Our Figs in *Provence*, and even at *Paris*, ripen much sooner for having their Buds prick'd with a Straw dipp'd in Olive-Oil. Plums and Pears prick'd by some Insect do likewise ripen much the faster for it, and the Flesh round such Puncture is better tasted than the rest. It is not to be disputed but that a considerable Change happens to the Contexture of Fruits so prick'd, just the same as to the Parts of Animals pierced with any sharp Instrument."

Person be caught disposing of his Mastick to any one else, or carrying it to such Towns as do not plant the Tree, he is sent to the Gallies, and his Effects confiscated. In a word, all the Lentisks are the Property of the Grand Signior, the Husbandman having but a small Part of the Gum for his Labour; nor can the Trees be sold, but upon Condition that the Purchaser pay the usual Quantity of Mastick to the Sultan: The Land is commonly sold, and the Trees reserved.

THE Lentisk or Mastick Tree spreads wide and in a circular Manner, and is ten or twelve Feet high, its Branches growing crooked and bending towards the Ground; the largest Trunks are about a Foot in Diameter, cover'd with rugged Bark, of a greyish Colour; and the Leaves are disposed in Couples, growing on small Ribs hollowed like a Gutter. They are about an Inch long, half an Inch broad in the Middle, and narrow at each End; and from the Juncture of the Leaves grow Flowers in Bunches like Grapes, as the Fruit also does, and in each Berry there is a white Kernel. These Trees blow in *May*, but the Fruit is not ripe till Autumn or Winter.

THE Beginning of *August* they make Incisions in the Bark of these Trees, cutting it cross-ways with large Knives, but they do not meddle with the young Branches, Next Day the Juice distils in small Tears, forming the Grains of Mastick, which gradually harden on the Ground, and are then swept up and sifted. The Height of their Harvest is in the Middle of *August*; and they gather Abundance if it be dry serene Weather, but if it be rainy the Tears are all lost. Towards the End of *September* they make fresh Incisions, but these yield much less Mastick than the former, and perhaps not altogether of so good a Quality. After it is sufficiently dried and hardened, they sift it, as I said before, in order to separate it from the Dust and Filth that mixes with it on the Ground; and the Dust that flies from it sticks so fast to the Faces of those employed in this Business, that they are forced to use Oil to wash it off.

SOME-

SOMETIMES an Aga is sent on purpose from *Constantinople* to receive the Mastick due to the Grand Signior, or else the Custom-house Officers of *Scio* are appointed to receive it; who give Notice to the several Villages to get ready their respective Quota's, and the Peasants bring them in accordingly. The Cadi of *Scio* claims three Chests as a Perquisite, the Clerk who keeps the Account demands another, and the Officer who weighs it at the Custom-house takes a Toll out of every Parcel that goes through his Hands; so that when the Sultan and all are served, I am afraid there is little left to reward the Labour of the industrious Planter. This Sort of Husbandry however is esteemed so beneficial to the Public, that the Planters of the *Lentisks*, who are *Greek* Christians, pay but half the Capitation Tax, and are allowed to wear white Turbants as well as the *Turks*, which is looked upon as an extraordinary Privilege.

MASTICK is very much chewed in *Scio* both by the *Greeks* and *Turks*, especially the Women. The Ladies of the Grand Signior's Seraglio at *Constantinople* consume great Quantities of it, chewing it by way of Amusement, or to preserve their Teeth and Gums, and sweeten their Breath, especially in a Morning fasting. The *Turks* also burn it among other Perfumes, and sometimes put a few Grains of it in their Bread to give it an agreeable Flavour. This Gum is moderately warm, and of a dry astringent Quality; so that it strengthens the Stomach, stays Vomiting, stops Issues of Blood, and is serviceable in all tickling Coughs and Catarrhs. It also strengthens the Reins, and is a good Cleanser, and for that Reason is prescribed in seminal Weaknesses. The best is in small Granules, and of a whitish Colour, though Age makes it turn yellowish: It is of a fine Scent, and enters into the Composition of several Ointments. There is likewise a Kind of Mastick brought from *Egypt*, which serves to sophisticate Camphor; but that of *Scio*, as I before observed, is the best in the World.

THE *Terebinthus*, or Turpentine-Tree, grows in *Scio* without Culture, on the Highway-Side, or on the Borders of the Vineyards. It is as tall and spreading as the
Lentisk,

Lentisk, has an ash-coloured Bark, and Leaves of a bright Green, about two Inches long and pointed at both Ends, which have an aromattick Taste and is of an astringent Quality. It is remarkable in this Tree, as well as in the Lentisk, that such Branches as bear Flowers have no Fruit, and such as bear Fruit have generally no Flowers. These Flowers shew themselves towards the End of *April*, before there is any Appearance of Leaves, and grow in Clusters at the Extremity of the Branches. Each Flower has five *Stamina*, the *Apices* of which are yellowish, filled with *Farina* or Dust of the same Colour. The Fruit also appears in Clusters like Bunches of Grapes, three or four Inches long, which rise from the Center of a Cup consisting of five greenish pointed Leaves. Each Embryo afterwards turns to a firm Cod, covered with an Orange-coloured Skin, somewhat acrid and resinous; and the Cod incloses a white fleshy Kernel, wrapped in a reddish Coat.

THE Turpentine is drawn from these Trees by wounding their Trunks with a Hatchet in the Months of *August* and *September*, and flat Stones are placed under the Trees to receive it. This Liquor is of a whitish Colour, bordering a little on Green; and is a most excellent natural Balsam, and very detergent, being prescribed as such in Abscesses and Ulcerations. It promotes Expectoration, and is of great Service in Disorders of the Breast and Lungs; but it is particularly famous for cleansing the urinary Passages, and accordingly prescribed in Obstructions of the Reins, Gonorrhœas, &c. 'Tis a very great Diuretick, and for that Reason Care should be taken not to give it to Persons troubled with the Stone; for in that Case all Medicines of this Nature do rather Harm than Good, as has been frequently found by Experience. The Turpentine of *Scio* is indisputably the best, but it is not much in Use on account of its Scarcity*, a thousand

* The Turpentine of *Strafbourg*, the Produce of the *Abies* or Silver-Fir, is that most commonly used amongst us; and by many it is preferred to that of *Ve-*

nice, from which it is distinguished by its green Hue, fragrant Smell, and Citron Flavour. Properly speaking, we have no such Thing as *Venice* Turpentine; for

or twelve hundred Weight of it being the most that is annually produced in the whole Island.

THE Beginning of *October* we took a ride to *Cardamyla*, a Village about eighteen Miles North of *Scio*, beyond Port *Dolphin*, both which Places are mentioned by *Thucydides*, and have retained their ancient Names. Five Miles from *Cardamyla*, in a narrow Valley, are the Ruins of an ancient Temple, which are scarce discernable; but to whom it was dedicated, is now entirely uncertain, though it is commonly conjectured to have been a Temple of *Neptune*. A little below this Place a fine Spring issues out of a Rock, which perhaps gave Occasion to the building of this Edifice; but it is not probable that this was the Fountain of *Helen*, wherein that Princess used to bathe, according to *Stephens* the Geographer. It forms a pretty Cascade as it falls down the Rock, and makes the Valley through which it runs exceeding fruitful; but in all this Valley we could not find the Spring that *M. Thevenot* speaks of, which had thirty Steps to go down to it, of beautiful Marble: Not that I dispute that Traveller's Veracity in any Thing that he assures us he has been an Eye-witness of, but in this Case he was undoubtedly imposed upon by the Manuscript from whence he took great part of his Description of *Scio*. Perhaps the Writer of that Account had an Eye to the Fountain of *Sclavia*, which runs on a Marble Bottom in one of the pleasantest Spots of the whole Island, and is shewn to Strangers as one of its Wonders.

THERE is an excellent Spring near the Chapel of St. *Elijah*, which is built on the Top of the highest Moun-

though there was a Turpentine anciently brought from *Venice*, what now goes by that Name comes from *Dauphiné*: It is liquid, of the Consistence of a thick Syrup, and whitish; and flows from the Larch-tree, either spontaneously or by Incision. That flowing naturally is a kind of Balsam, not inferior in Virtue to that of *Peru*, for which it is fre-

quently substituted. That drawn by Incision, after the Tree has ceased to yield spontaneously, is of considerable Use in several Arts; and it is of this that Varnish is chiefly made. The Turpentine of *Bordeaux* is white and thick as Honey: It does not ooze from the Tree in the Manner it is sent to us, but is a Composition of several Ingredients.

tain

tain in *Scio*, near a Village called *Spartonda*; and on the same Hill we find the Ruins of an ancient Castle. Near *Volisso*, we were informed, there are several hot Springs, and others about the Village of *Calantra*. As for the Spring that *Vitruvius* speaks of, which deprived of their Senses all who drank of it, and for that Reason had an Inscription placed over it by way of Caution to Passengers, the Inhabitants of the Island are utterly ignorant of any such Thing, and therefore we may look upon it as an idle Story. Nor could we get the least Information of the *Scio-Earth* mentioned by the same Author, and also by *Dioscorides*: But, to say the Truth, the People of this Country trouble themselves very little about its Natural History.

THERE is vast Plenty of Partridges in *Scio*, and they may well be reckoned among the Curiosities of the Island. They are bred up to be much tamer than our Poultry, and there are Peasants in the several Villages who are paid for leading them into the Fields in a Morning to feed, each Family that has Partridges trusting its Stock to a common Keeper, who perhaps has many hundreds under his Care, and in the Evening draws them together with a Whistle, and brings them home again to their respective Masters. These Creatures know the Call of their Keeper so well, that let another Person whistle as long as he pleases, not one Bird will follow him; but many of them are so tame at home, as to suffer themselves to be touch'd and stroak'd by any Stranger. This perhaps may seem incredible to those who have not heard of such a Thing before, but for the Truth of it I appeal to all Travellers who have visited this Island*.

* There is not one Traveller, that I know of, who does not confirm this Account of the Partridges of *Scio*, nor need we go so far, it seems, to meet with this Curiosity; for *M. Tournefort* assures us, that he has seen a Man in *Provence*, who used to lead

Droves of Partridges into the Country, and call them to him when he pleased: He would take them up with his Hand, put them into his Bosom, and then dismiss them to pick up a Livelihood with the rest.

SCIO has given Birth to several eminent Men, as Ion the Tragick Poet, Theopompus the Historian, and Theocritus the Sophist; and even Homer himself was a Native of this Country, as the Sciots pretend. To this Day they shew a Place which they call his School, at the Foot of Mount Epos, by the Sea-side, about four Miles from the City of Scio. It is a flat Rock, in which has been hewn a Sort of round Bason, near seven Yards in Diameter, the Edge made so as to fit on; and in the Middle of it is left a Piece of the Rock cut square, three Feet high and almost as broad, on the Sides whereof certain Animals have been carved, but are too much disfigured to be known at present, though some imagine they can discover the Resemblance of Oxen, Wolves, and Lions.

It is almost impossible, as has been observed before, to determine the Place of Homer's Birth; which he himself seems to have industriously concealed, not making the least mention of it in any of his Works; perhaps because he thought it too obscure to do him any Honour, or rather because he was not so considerable in his own Time*, or so vain as to think it of any Importance to the

* It is an Observation of a modern Historian, "That a little Distance of Time, when a Man's Infirmities are forgot, is as necessary towards acquiring the Reputation of a great Poet, as to form a compleat Hero or Saint: The World is generally so good as to forget a Man's Failings when he is dead; their Enmity seems to be buried with him; they

"usually remember only the
"bright Side of his Character,
"and what in his Life-time
"might be looked on as Blemishes, may pass for Beauties
"when he lies in the Grave."

This proceeds from a Sort of Envy, which makes us unwilling to acknowledge any one's Merit whilst he is alive, for fear of eclipsing our own: So true is that of Horace,

Virtutem incolumem odimus,

Sublatam ex oculis quærimus invidi. Lib. III. Od. 24.

— Envious we despise

Virtue when present; when it flies,

Stand and gaze after it with longing Eyes. }

CREECH.

And to the same Purpose Vel-
leius Paternulus says excellently:
Præsentia invidiâ, præterita

*veneratione prosequimur; & his
nos obrui, illis instrui credimus.*

World

World to know where he first received his Breath. *Leo Allatius*, a very learned Man, and a Native of *Scio*, has taken a great deal of Pains to prove *Homer* to be of this Island; and it is highly probable the Honour belongs either to *Scio* or *Smyrna*. Perhaps the above-mentioned School was cut in the Rock by the *Homerides*, who are said to have been the Descendants of *Homer*, and are universally allowed to have inhabited this Island. This Retirement might serve for young People who were willing to instruct themselves in the Works of this Poet, and may have been the Place where they repeated their Lessons, the Master sitting on the cubical Piece of the Rock, and the Scholars on the Brim of the Bason.

It is surprizing to consider through what a Number of Hands the Works of *Homer* passed, before they were brought into their present Condition. *Josephus* says, that from the first Moment they appeared, they were commonly got by heart, without writing them down, and so preserved by way of Tradition. *Plutarch* tells us, that when *Lycurgus*, the famous Legislator of *Lacedamon*, sailed to *Asia*, he there had the first Sight of *Homer's* Works; and observing that they abounded in Maxims of State and Rules of Morality, he transcribed and carried with him a complete Collection into *Peloponnesus*; for the Reputation of these Poems was not established in *Greece*, and but a few scattered Fragments were handed about, till *Lycurgus* published them entire. Thus they were in danger of being lost as soon as they were produced, by the Misfortune of the Age, a Want of Taste in Learning, or the Manner in which they were left to Posterity, when they fell into the Hands of *Lycurgus*; and they were of vast Service to that Legislator, by shewing the ill Effects of Discord, uniting the Minds of the People he had to deal with, and making them in love with the Constitution he was about to raise: And therefore as *Homer* owed the Publication of his Work to *Lycurgus*, we must also grant, that *Lycurgus* owed in some Degree the Enforcement of his Laws to the Works of *Homer*.

AT their first Appearance in Greece, they were not digested into a regular Body, but remained, as they were brought from *Ionia*, in several detached Pieces, which had Titles given them according to the Subject on which they treated; one being called *The Battle of the Ships*, another *The Death of Dolon*, a third *The Valour of Agamemnon*, a fourth *The Grott of Calypso*; and the like. These were not entitled *Books*, but *Rhapsodies*; from whence those who sung them were called *Rhapsodists*. In this manner they began to be dispersed, whilst the History they contained, the Glory they ascribed to Greece in general, the geographical Description they gave of it, and the Compliment they paid to every little State by an honourable Mention of it, so influenced the *Grecians*, that they were transcribed and sung with general Approbation.

BUT while the Works of this great Poet were suffer'd to lie in an unconnected Manner, the Chain of the Narration was not always perceived, so that they lost much of their Force and Beauty by not being read in their proper Order. The Honour of their Regulation and Disposition fell to the Share of *Athens* in the Time of *Solon*, who himself made a Law for their Recital. It was then that *Pisistratus*, the Tyrant of *Athens*, (as he was called) first put together the confused Pieces of *Homer's* Poems, and divided them into two different Works, the *Iliad* and the *Odyssey*; digesting each according to the Author's Design, to make their Plans more evident, and distinguishing each again into twenty-four Books, to which the twenty-four Letters were afterwards prefixed. *Plato* indeed ascribes this Undertaking to *Hipparchus*, the Son of *Pisistratus*; but be that as it will, *Athens* still claims the Honour of rescuing the Father of Learning from the Injuries of Time, of having restored *Homer* to himself, and given the World a View of him in his Perfection.

ABOUT the Time that this new Edition of *Homer* was published in *Athens*, there was one *Cynæthus*, a learned Rhapsodist, who settled first at *Syracuse* in that Employment; and as he is supposed to have been an Assistant in the Edition, it may also be imagined he was the first that

that carried it abroad. But it was not long preserved correct among his Followers; they committed Mistakes in their Repetition and Transcripts, and even presumed to alter some Lines, and to interpolate others. Thus the Poems of *Homer* were in Danger of being utterly defaced; but even Kings and Philosophers interposed to save such valuable Works from Destruction, and to restore them to their primitive Beauty.

The first of these was *Alexander* the Great, for whom the Writings of *Homer* seem peculiarly calculated, as no Books more enliven or flatter personal Valour, which was conspicuous in that Conqueror, even to Excess. By his Command, or perhaps to pay him a Compliment, *Aristotle* endeavoured to purge the *Iliad* from all the Errors and Interpolations which had crept into it: And so far was *Alexander* from thinking it a Matter of small Importance, that he himself afterwards assisted in a strict Review of it with *Anaxarchus* and *Callisthenes*. The Review being finished, he laid up the Work in a rich Casket, which was found among the Spoils of *Darius*; and from this Circumstance it was called the *Edition of the Casket*. In a Word, *Alexander* was a vast Admirer of *Homer's Iliad*, took all Opportunities of reading it, and is said to have laid it under his Pillow when he slept; esteeming it, according to *Pliny*, as *pretiosissimum humani animi opus*, the most excellent and valuable Work that the Mind of Man was capable of producing*.

* What an unhappy Influence the Works of *Homer* had upon *Alexander*, appears in the following remarkable Instance. That Prince having spent two Months in the Siege of *Gaza*, during which he received two dangerous Wounds, was so exasperated, that upon taking the Place he treated all he found in it with inexcusable Cruelty, putting ten thousand Men to the Sword, and selling the rest, with their Wives and Children, into Slavery. When *Betis* the Governor, who had bravely

defended the Place for his Master *Darius*, and who had been taken Prisoner in the last Assault, was brought before him, the young Monarch, instead of treating him in a Manner suitable to his Valour and Fidelity, as a generous Conqueror ought to have done, ordered his Heels to be bored, and a Rope drawn through them; which being tied behind a Chariot, he caused him to be dragged round the City till he expired; boasting that herein he imitated his Progenitor *Achilles*, who, as

THE

THE Reputation of *Homer's* Works was very great in *Egypt* in the Reigns of the *Ptolemies*. These Kings, being originally of *Greek* Extraction, always retained a Passion for that Country. The Men, the Books, and every Thing relating to it, were highly esteemed in their Court; they preserved the Language in their Family, and trained up their Children under *Grecian* Tutors, the most considerable of whom were appointed for Revisers of *Homer*. The first of these was *Zenodotus* of *Ephesus*, Library-Keeper to the first *Ptolemy*; who, being both a Poet and a Grammarian, was well qualified for such an Undertaking: But neither his Copy, nor that of his Disciple *Aristophanes* of *Byzantium*, satisfying *Aristarchus*, (who was Preceptor to *Euergetes* Son of *Ptolemy Philometor*) he set himself to make another Correction of *Homer*, which he executed with extraordinary Judgment and Learning. In some Verses he restored the genuine Readings, entirely rejected others which he marked with Obelisks as spurious, and went through the Whole with such industrious Accuracy, that his Performance met with a general Approbation, notwithstanding the Opposition of some envious Writers.

NOR was it the Ambition of *Egypt* only, to have a correct Edition of the Works of *Homer*. We find in the

Homer relates, thus dragged *Hector* round the Walls of *Troy*. The Example was barbarous, but much more so the Imitation; for it was only *Hector's* dead Body that *Achilles* dragged round *Troy*, but *Alexander* thus treated *Betis* while alive, and that for no other Reason, but because he had faithfully and valiantly served his Master in the Post committed to his Charge; on which Account he ought to have been admired and rewarded even by an Enemy, rather than punished in so cruel a Manner. And *Alexander* would have acted accordingly, says Dr. *Prideaux*, had he made the true Principles

of Virtue and Generosity, rather than the Fictions of *Homer*, the Rule of his Actions. But that young Conqueror having the *Iliad* of *Homer* in great Admiration, and finding *Achilles* to be the Hero of that Poem, he thought every thing said of him was worthy his Imitation, and the readiest Way to make him a Hero also; and the Vanity of being thought such, and the eager Desire he had of making his Name in like manner celebrated in After-ages, was the main impulsive Cause of all his Undertakings. See *Prideaux's Connection*, Vol. II. p. 699; and *Rollin's Ancient History*, Vol. VI.

Life of the Poet *Aratus*, that having finished a Copy of the *Odyſſey*, he was ſent for by *Antiochus* King of *Syria*, and entertained at his Court till he had alſo compleated a Copy of the *Iliad*. We likewise read of others that were publiſh'd with the Names of Countries, ſuch as the *Mafſaliotic* and *Sinopic*; inſomuch that, as different Cities contended for the Honour of *Homer's* Birth, different Countries have ſome Reason to contend for the true Edition of his Works. Of the ſeveral Reviews, however, that were made of the Poems of *Homer*, the greateſt Honour ſeems due to *Egypt*, if we may judge from that univerſal Approbation which the Performance of *Ariſtarchus* received; and if it be not his Edition that we have at preſent, we know not to whom it ought to be aſcribed. But it is Time to return from this Digreſſion.

BESIDES the School of *Homer*, the *Sciots* pretend to ſhew his Dwelling-houſe, where they tell us he compoſed moſt of his Poems. The Reader will naturally ſuppoſe it is in a ruinous Condition, when he conſiders that *Homer* lived almoſt a thouſand Years before the Chriſtian *Æra*. When *Leo Allatius* went to viſit this Houſe, he tells us he found nothing but a few Stones mouldering away with Age, over which he and his Companions wept for Satisfaction. Theſe Stones are to be ſeen in the North Part of the Iſland near *Volifſo*, which *Tbucydides* and the Author of *Homer's* Life call *Boliffus*. *Volifſo* is ſituated in the miſt of the *Arviſian* Field, from whence the Nectar of the Ancients, as before obſerved; and perhaps this Liquor might not a little elevate the Poet's Genius, for it is thought he was no Enemy to a chearful Glaſs*.

SOME of the Medals ſtruck in Honour of *Homer* by the ancient Inhabitants of this Iſland are ſtill to be found

* It is inferred from *Homer's* Praiſes of Wine, his copious Goblets, and pleaſing Deſcription of Banquets, that he loved good Chear and good Company; and the ſame Obſervation was made in *Horace's* Time, as he himſelf tells us:

Laudibus arguitur vini vinofus Homerus. Epift. XIX, Lib. I.

Homer in Praise of Wine profuſe,
No doubt lov'd well the balmy Juice.

in the Collections of the Curious; one in particular, where he is represented sitting on a Chair, with a Scroll or Volume open in his Hand, and reading intently; which, by the way, is a pretty good Proof that he was not always blind, if it were necessary to prove what every Line of his Works sufficiently demonstrate. The Reverse of this Medal is a Sphinx, the Symbol of *Scio*.

I SHALL conclude my Account of *Scio* with a few Observations on the Persons and Manners of its present Inhabitants. The Natives are generally tall well-shaped Men, but of no very agreeable Aspect; the Women however are extremely beautiful, and their Charms are set off by the distinguishing Neatness of their Dress. Besides all this, they have Wit, Vivacity, and good Humour to recommend them; but they are sensible of their Beauty and of their amiable Qualifications, and are not destitute of that Vanity to which the Fair Sex are so exceedingly addicted. The Manners of the *Sciots* are not much different from those of the *Genoese*, who formerly had the Government of the Island; but they have retained nothing of the *Italian* Jealousy, for the Women here enjoy their full Liberty, both in the City and Country. They spend much of their Time in Conversation or Play, in singing and gazing at their Doors and Windows, especially in the Evenings; and a Stranger may stop and address himself to any of them without Offence: They will even chat and laugh with him as freely as if they had been acquainted many Years. Their very Nuns allow themselves more than ordinary Liberties*; they purchase a Chamber on being admitted into the House, go abroad when they think fit, and leave the Convent at Pleasure. Their usual Employment is embroidering in Gold, Silver, or Silk, in which the *Greek* Women are very skilful; and they work exceeding pretty

* They did the same, it seems, when M. Thevenot was at *Scio*; for that grave Gentleman tells us, that he went into one of their Nunneries, where he saw both *Christians* and *Turks*, and

having entered the Chamber of one of the Sisters, he found her kind, as he himself expresses it, even beyond the Bounds of Christian Charity.

Flowers upon their Purfes, Handkerchiefs, Pockets, and Things of the like Nature.

LEARNING is quite out of Repute in *Scio*, a general Ignorance prevailing over the whole Island; though the Natives have naturally a sharp Wit, and are very cunning, not to say over-reaching, in their Dealings. They are apt to drink to Excess, and are much given to their Pleasures. On *Sundays* and Holidays, in the Evening, both Men and Women get together and dance in a Ring, which they frequently continue till Morning, as well in the City as Villages; and if a Stranger has a Mind to partake of the Diversion, he is readily admitted. In short, they lead merry Lives, as *Greeks* generally do; and if they are Slaves, they seem to be happy in this Respect, that they know nothing of the Matter: But, to say the Truth, their Slavery is little more than nominal, there being no Part of *Turkey* where the *Greeks* enjoy greater Liberties.

HAVING satisfied our Curiosity at *Scio*, and the Weather continuing favourable, we sailed from thence the 10th of *October* for the Island of *Samos*; and the Wind being North-West, the fairest that could blow for our Purpose, we came to an Anchor the next Day at Noon in the Port of *Vati*. The Town of *Vati* stands at the Foot of a Hill, near a Mile from the Harbour, and consists of about three hundred Houses, and six or seven Chapels, all very mean Buildings, though this is one of the most considerable Places in the Island. The Port is the best and safest in the whole Country, and is capable of receiving a numerous Fleet; and on the Western Shore of it was anciently a large Town, as we may judge from the extensive Ruins that are scattered there, though no Traces of Magnificence appear amongst them. The Port of *Seitan*, which in the *Turkish* Language signifies the *Devil*, lies on the Western Part of the Island; and that of *Tigani* on the South, which was the Port to the ancient City of *Samos*; but neither of these is so secure as that of *Vati*.

THE Island of *Samos* is about an hundred Miles in Circumference, stretching from East to West; and is separated

rated on the East from the Continent of *Asia* by a very narrow Streight, called the *Little Boghas*; and on the West from the largest of the Isles call'd *Fourni*, by a Channel about ten Miles broad, called the *Great Boghas*. All Ships bound from *Constantinople* to *Syria* or *Egypt*, after touching at *Scio*, pass through one of these Streights; as do also the Vessels coming from those Countries to *Constantinople*; for which Reason they used to be much infested by the Corsairs.

THE *Little Boghas* is narrowest just over-against a high Mountain in *Natolia* called *Mycale* by the Ancients, and at present the Mountain of *Samson*, from an adjacent Village of the same Name, which probably was built on the Ruins of *Priene*, the Birth-place of *Bias**, one of the seven *Grecian Sages*. This Mountain is covered with tall Pines, Chesnut-Trees, and several other Sorts, and is full of Game, as *Strabo* has described it; and a little to the North of it, towards *Scalanova*, is a Village called *Tchangli*, whose Situation agrees exactly with that which *Strabo* assigns to *Panionium*, famous for being the Place

* We know very little of this Philosopher; but we have an Account of a Stratagem of his, whereby he obliged *Halyattes*, King of *Lydia*, to raise the Siege of *Priene*, his native City. The Place was hard pressed with Famine; upon which he caused two Mules to be fastened, and contrived a Way that they should pass into the Enemy's Camp. The good Condition they were in astonished the King, who thereupon sent Deputies into the City, upon Pretence of offering Terms of Peace, but in Reality to observe the State of the Town and People. *Bias*, guessing their Errand, ordered the Granaries to be filled with Heaps of Sand, and those Heaps to be covered over with Corn. When the Deputies returned, and reported to the King what great Plenty of Provisions

they had seen in the City, he hesitated no longer, but concluded a Treaty, and raised the Siege.—By a like Artifice *Thrasylbulas* is said to have caused *Halyattes* to raise the Siege of *Miletus*, a City not far from *Priene*.—Both these Accounts are to be found in the second Volume of *M. Rollin's Ancient History*, but which of them is the true one, (for they seem to be the same Story somewhat differently told) I leave to the Reader's Judgment.—One of the Precepts that *Bias* particularly taught and recommended was, *To do all the Good we can, and ascribe all the Glory of it to the Gods*. The City of *Priene* was so famous for the Justice practised there in the Time of this Philosopher, that *Justitia Priensis* became a Proverb.

where

where the Deputies of the Cities of *Ionia* used to assemble, to consult about their most weighty Affairs.

IN the Middle of this Streight, towards its Southern Mouth, is an ancient Chapel built upon a Rock; and between this Rock and the Island of *Samos* lies the little Isle which *Strabo* calls *Nartheis*, and which helps us to determine the Situation of *Neptune's* Cape, that took its Name from a Temple dedicated to that Deity. On the *Samian* Shore, in the North-East Part of the same Streight, is a Road for Ships call'd the *Falley-Port*, about which the Ruins of an ancient Town are to be discern'd, and of two Temples, as one may conjecture from the Columns that lie scatter'd in different Places; the one having been built on an Eminence, the other in a Bottom. The Ruins of the Town consist chiefly of Bricks mix'd with some Pieces of white Marble, and Fragments of Jasper Columns. At the Point of the Port, where the Channel is narrowest, are Foundations of an ancient Marble Tower; from whence the People of the Country pretend there used to be a Chain over to the Continent, to prevent any Ships passing through the Streight; adding, that several huge Iron Rings for that Purpose are still to be seen on the opposite Coast of *Asia*. There is another Port between *Vati* and the little *Boghas*, behind a Rock called *Prafonesi*; and at a little Distance from the Shore are three or four small Rocks, the chief of which is called *Didascalo*, where, according to a Tradition among the Natives, was formerly the College or School of the Country.

AFTER we had visited the Eastern Parts of the Island, we set out for the Southern Coast, and had a pleasant Journey to *Chora*, about fifteen Miles from *Vati*. In our Way thither we made some Stay at a handsome Village call'd *Metelinous*, which took its Name from the Island of *Metelin*, having been rebuilt by a Colony sent from that Country after Sultan *Selim* had given *Samos* to the Captain-Bashaw *Ocbiali*. The Spring of *Metelinous*, which forms a considerable Stream running Eastward from the Village, is the best in the whole Island, and is undoubtedly that which was convey'd to the City of *Sa-*

mos by a wonderful Canal cut through a Mountain, as mentioned by *Herodotus*.

NEAR this Spring, in the Wall of the Church of *Metelinous*, is fix'd an ancient Bas-Relief of Marble, of excellent Workmanship, which was found in the last Century by a *Greek Priest*, as he was digging up a Field. It is above two Feet long, and fifteen or sixteen Inches high, but the Heads are very much batter'd. It contains seven Figures, and represents a sick Man of Quality imploring the succour of *Æsculapius*. The Patient is sitting up in his Bed, holding a Pitcher by both Handles; and on his Right Side, toward the Bed's feet, the God of Physick is represented in the Shape of a Serpent. At a little Distance stands a Table, with three Feet like those of Goats, on which are two Flagons, a Pine-Apple, and something at each End like a Pyramid. On the Right sits a Woman in a high-back'd Elbow-Chair, the Drapery of which Figure is admirable: Her Face fronts you, and she seems to be giving Directions to a Slave close by her, who has a Vest on, and over that a loose Sort of Garment. At the Feet of the Bed is another Woman seated on a low Stool, the Covering whereof hangs down to the Ground: She is dress'd like her in the Elbow-Chair, but we only see her sideways. Perhaps she is the sick Man's Wife, for a young Child stands naked before her, with a Dog fawning about him; and a female Slave is placed behind her, habited in a short Coat without Sleeves, below which falls a Sort of Under-Petticoat full of Plaits. Her Left Hand is upon her Breast, and in her Right, which is erect, she holds a Heart with the Point upwards. Towards the Extremity of the Bas-Relief is another He-Slave stark naked, who is taking Drugs out of a Mortar with one Hand, in order to put them into a Cup which he has in the other; and *Æsculapius* seems to direct him to pour them into the Pitcher held by the Patient. Along the Top of the Bas-Relief runs a Kind of Border, divided into four Pannels; on the first of which is a Horse's Head very finely carved; the second contains two Flames; the third a Helmet and Cuirass; and the fourth is so broken, that one can discern

nothing but the Rim of a Buckler. It is impossible to assign the particular Meaning of these Attributes, but they seem intended to express the military Genius or Actions of the Patient.

ON one Side of this Spring is an Inscription not legible, but from what remains of the Characters they appear to have been done by a masterly Hand. In all Probability the Inscription contain'd the Name of the Spring, and perhaps the Names of those who undertook to convey it to *Samos*, by cutting through the Mountain. At present it helps to form a large Brook, which empties itself into the Port of *Tigani*.

FROM *Metelinous* we had two Miles to *Chora*, which is the chief Town of the Island, and yet it does not contain above six hundred Houses, and those not very full of Inhabitants. It stands in a pleasant fertile Country, within two Miles of the Sea, adjoining to the Ruins of the ancient City of *Samos*; but its Air is not healthful at present, on account of the Waters stagnating in the Plain, which formerly discharged themselves into the Sea. We expected to have found abundance of Inscriptions in *Chora*, but met with none except a few Epitaphs, and those of a later Date than the Christian *Æra*; so that most of our Time was taken up in searching among the Ruins of *Samos*.

THE City of *Samos* extended from the Port of *Tigani*, which is three Miles from *Chora*, as far as the River *Imbrasus*, the largest in the Island, that runs within five hundred Yards of the Ruins of *Juno's* Temple; for *Strabo* writes that one of the Suburbs of this City was at Cape *Juno*. Though *Samos* is entirely destroy'd, its Situation is easily discover'd; the North Part of the Town stood upon a Hill, and the other ran along the Sea-shore from Port *Tigani* to the Cape just mentioned. *Tigani*, which was the *Galley-Port* of the Ancients, is in the form of a Half-Moon, the Left Horn whereof was that famous Jetty, which *Herodotus* reckons one of the three Wonders of *Samos*, being twenty Fathom in Height, and carried into the Sea above two hundred and fifty Paces. Such an extraordinary Work is an evident Instance of the

Samians

Samians Application to marine Affairs; and accordingly we find them giving a very kind Reception to *Aminocles* the *Corinthian*, the ablest Ship-Builder of his Time, who built them four Ships about three hundred Years before the End of the *Peloponnesian* War. The *Samians* carried *Battus* to *Cyrene* above six hundred Years before our Saviour; and according to *Pliny* they were the Inventors of such Vessels as were used in transporting Cavalry.

FROM Port *Tigani* we ascended an Eminence almost covered with Marble Tomb-stones, but without Epitaphs or other Sculpture; and here begin the Remains of the Walls of the upper Town, which run along the Declivity of a rugged Mountain, from one End of it to the other. From what is left of these Walls, they appear to have been very magnificent, especially those on the Side of *Chora*, being ten or twelve Feet thick, with Marble Towers at proper Distances. The Brow of the Mountain towards the South, which faces the Sea, was covered with Houses, rising above each other, and affording a delightful Prospect; and a little lower may be discerned the Place where the Theatre stood, but the Materials of it are all removed. It was situated on the Right of a Chapel called *Our Lady of the Grotto*, from a neighbouring one, which is full of remarkable Congregations.

DESCENDING from the Theatre to the Sea, we met with Abundance of broken Pillars, either fluted or in Pannels; and several others with different Profiles on the little Eminences hereabouts, lying in such Order as makes it highly probable they once supported some Portico's or Temples; and the like are seen in many other Parts of the Island. The Ruins of the Houses, among which they now drive the Plough, are of ordinary Masonry, mixed with Bricks and Pieces of Marble, some plain, and others adorned with Mouldings. We saw but few ancient Inscriptions, and those so broken and defaced as not to be understood.

As to the Breadth of the City of *Samos*, it appears to have taken up all the fine Plain that lies between *Chora* and the Sea, being upwards of two Miles. It was supplied

plied with Water by several Aqueducts, besides that which was cut through the Mountain, the Remains whereof are still to be seen in some Places near *Chora*, and appear to have been of excellent Brick and admirable Workmanship. We pass over one small Stream going along the Coast from *Tigani* to the Ruins of *Juno's* Temple, and near it we find the Traces of a considerable Christian Church. Beyond this we cross another, which comes directly from *Chora*, and very probably furnished the upper Part of the Town with Water.

ABOUT five hundred Paces from the Sea, and the like Distance from the River *Imbrasus*, are the Ruins of the Temple of *Juno*, the Protectress of *Samos*; and the more ingenious among the *Greek* Clergy still call it by its ancient Name. *Menodotus* the *Samian*, cited by *Athenæus*, says that it was built by *Caricus* and some Nymphs, the Island having been first in the Possession of the *Carians*. *Pausanias* says it was supposed to be the Work of the *Argonauts*, who had brought a Statue of *Juno* from *Argos* to *Samos*; and tells us the *Samians* asserted that Goddess was born on the Banks of the River *Imbrasus*, under one of those Trees called *Agnus Castus*, which are very common in this Island, and most others of the *Archipelago*. The Stump of this Tree was held in great Veneration, and for a long Time carefully preserved in the Temple. *Pausanias* also proves the Antiquity of this Structure from that of *Juno's* Statue, which was the Workmanship of *Smilis* a Sculptor of *Egina*, Cotemporary of *Dædalus*. *Athenæus*, on the Credit of the above-mentioned *Menodotus*, tells us of a Miracle that happened when the *Tyrheneans* would have carried off *Juno's* Statue; for those Pirates, it seems, were Wind-bound, and not able to stir out of the Harbour, till they had restored it to its Place in the Temple. When the Account of this Prodigy was spread abroad, it much increased the Reputation of the Goddess, and occasioned a great Resort of her Votaries to this Island. The *Persians* burnt the Temple, but it was rebuilt soon after, and such rich Presents were made to it, that in a short Time there was no Room left for Statues and Pictures. Notwithstanding the Ex-ample

ample of the *Tyrrhenean* Pirates, *Verres*, in his Return from *Asia*, made no Scruple to rifle this Temple of whatever was valuable; and *Cicero* reflects on him for his Impiety in this Affair: Nor did the Pirates shew any more Respect to it in the Time of *Pompey*. *Strabo* calls it a great Temple, and takes Notice of its being filled with Pictures and antique Ornaments; among which were the Loves of *Jupiter* and *Juno*, so naturally represented, that *Origen* reproaches the Gentiles for exhibiting such a Scene of Lewdness. There were also in the Court of this Temple three colossal Statues standing on the same Base, representing *Jupiter*, *Hercules*, and *Minerva*, which *Mark Antony* carried away; but *Augustus* restored the two last, and only kept that of *Jupiter*, which he placed in a little Temple erected in the Capitol.

OF this fine Structure and all its Ornaments, scarce any Thing remains at present but a few Fragments of Columns, and some Bases of very beautiful Marble; nor is it possible to ascertain the Disposition of these Columns, and consequently the Plan of the Edifice, which, according to *Herodotus*, was one of the Wonders of *Samos*. That Historian acknowledges it was the most spacious Temple he ever beheld; and we are obliged to him for transmitting to us the Name of the Architect, who was *Rhæcus*, a Native of the Island. The Columns of this Fabric were of the *Ionic* Order, as it appeared in its Infancy, and void of that Beauty which it afterwards acquired. As the Temple stood in a Bottom, by Length of Time the Water from the higher Grounds has brought Earth enough with it to cover its Ruins, so that only a small Part of them are visible; but by digging deep one might possibly make some useful Discoveries.

WITH respect to the Form of the Temple, we must not absolutely depend upon the Draught of it as we find it on old Medals, for oftentimes they represent different Temples under the same Figure; particularly we meet with some of the *Levant*, where the Temples of *Ephesus* and *Samos* are of the same Design. As for the Goddess, she was differently habited, according to the several Parts she acted; for she was made to preside in Marriage,

riage, in Child-birth, and over the monthly Courses of the Fair Sex. Consider'd as a nuptial Diety, she was call'd *Juno Pronuba**, and had several other Epithets given her; as assisting Women in Labour, she had the Name of *Lucina*†; with regard to the last Office, she was call'd *Dea Mena*‡, which is the same as *Luna*; and hence perhaps the Crescent or Half-Moon, which we frequently see on her Head and under her Feet, was intended to denote the monthly Influence above-mention'd. It is not easy, as a late Traveller has observed, to ascertain the Dress of *Juno* peculiar to her several Offices. *Tristanus* has given a Type of a Medal of the *Samians*, on which that Goddess is represented with her Neck bare and habited in a Tunick reaching down to her Feet, tied very close about her with a Girdle, and her Veil hangs from the Top of her Head to the Bottom of her Garment. On another Medal *Juno* has a Bonnet on her Head terminated by a Crescent; and sometimes she is represented with a kind of Basket, which the Head-Dress of the *Turkish* Women very much resembles. *Juno*, who presided at Nuptials, wore a Crown of Cyprus, a Sort of Rush, and of those Flowers we call Everlasting; and hence, it has been conjectured, arose the present Custom in the *Levant*, of placing Crowns on the Heads of the new-married Couple.

WE had not Time sufficient to take a particular Survey of the Western Parts of the Island of *Samos*, though there are several large Villages, the chief of which are *Maratrocampo*, *Albaniticorio*, *Castania*, *Carlovassi*, *Comaria*, *Pyrgos* and *Bavonda*. Indeed it is not very agreeable travelling in this Country, for a great Chain of Mountains, anciently call'd *Ampelos*, runs through it from

* *Virg. Æneid. IV. 166.* --- And *Laëtantius* takes Notice of the Temple of this Goddess at *Samos*: *Nobilissimum & antiquissimum templum ejus est Sami, & simulachrum in habitu nubentis figuratum; & sacra ejus anniversaria nuptiarum ritu celebrantur.* Lib. I. de fals. Relig. cap. 17.

† *Juno Lucina, fer opem, serve me, obsecro.* Ter. Andr. Act. III. Sc. I. — The same Title was also given to *Diana*, Hor. Carm. Sec. *Virg. Ecl. IV.* and many other Places of the Poets.

‡ *Dea Mena menstruis fluoribus præest.* Aug. de Civ. Dei, L. VII.

one End to the other, and terminates in frightful Rocks and Precipices, which form the Western Cape of *Samos*. Most of these Mountains are of white Marble, but covered with a Stratum of Earth producing Trees and Plants, and watered with fine Springs and Rivulets, which make them pleasant Solitudes in Summer. The Plains, however, and Valleys of the Island are fertile and delightful, and produce Corn enough for the Support of the Inhabitants. Besides the common Grain they sow in *Samos* a great deal of large white Millet, which they call *Chicri*; and the poorer Sort of People, in making their Bread, mix Wheat, Barley, and Millet together. Some mix only Millet and Barley, of both which they have Plenty in this Island.

IN the flourishing Times of *Greece* it is well known that *Samos* was very populous; but at present it is computed there are not above fourteen thousand Souls in the whole Country. They are all of the *Greek* Communion, except a few Families of *Turks*, of which the principal are those of the Cadi and Wayvode, who both reside at *Chora*, and that of the Wayvode's Deputy, who lives at *Vati* or *Carlovassi*. The two last-mentioned *Turkish* Officers are wholly employed in levying the Grand Signior's Taxes; and as to the civil Government and Administration of Justice, the Cadi has but little Business, the *Greeks* being permitted to chuse their own Magistrates in every Town and Village, who decide all Differences amongst them, and have the Care of their publick Affairs. One or two suffice for most of the Villages, but in *Chora*, *Vati*, and *Carlovassi* they elect six, two whereof are Papas or Priests; and indeed the *Samians* in general are in a great measure under the Government or Influence of Ecclesiasticks. There are above two hundred Priests in the Island, and the Number of Monks is much greater, who possess seven Monasteries; besides which there are four Nunneries, and upwards of three hundred private Chapels. The Bishop of *Samos*, who is also Bishop of the neighbouring Island of *Nicaria*, resides at *Chora*, whose annual Revenue is about two thousand Crowns, exclusive of the Profit he makes by blessing the Waters

and the Cattle, (a Ceremony performed at the Beginning of *May*) and some other casual Advantages.

THE *Samians* are happy, as well as the *Sciots*, in not being tyrannized over by the *Turks*, as other poor Christians are in many Parts of the *Ottoman* Dominions; and their Taxes are not very exorbitant. The Capitation-Tax amounts to about six thousand five hundred Crowns, the Customs are farmed at ten thousand, and twelve or thirteen thousand are raised by the Land-Tax. A Tenth is paid out of all Sorts of Grain, and even out of the Produce of the Garden, as Onions, Melons, French-beans, &c. whereof they have great Plenty. Their Muscadine Grapes are a pleasant and beautiful Fruit, and excellent Wine might be made of them, but the Natives seem ignorant how to manage it properly, and cannot forbear spoiling it with Water; not but some of it is very agreeable. They make annually about three thousand Barrels of Muscadine, besides another Sort of deep-coloured red Wine, which would be good if not adulterated, and which they send to *Scio*, *Rhodes*, and *Napoli di Romania*, paying a Duty of four or five *per Cent.* to the Farmers of the Customs upon its Exportation. Every Piece of a Vineyard that is fifty Paces in Length, and twenty in Breadth, pays the Grand Signior about three Shillings Sterling *per Annum*.

THERE are some Olive-Plantations in *Samos*, but they seldom yield above eight or nine hundred Barrels of Oil, each weighing a hundred and forty-eight Pounds. The Pine-Trees in the North of the Island yield four or five hundred Quintals of Pitch; and they have the Sort of Acorn called *Velani* or *Velanides*, used by Tanners, which they export to *Venice* and *Anconia*. The Silk of the Island is very fine, and makes a considerable Article in their Traffick; but the *Aga* or *Wayvode* has great Perquisites out of this Commodity. Nor ought we to forget their Honey and Wax, both which are excellent, and some Parts of the Country produce large Quantities.

THE Figs that grow in *Samos* are consumed by the Inhabitants, who have few or none to spare for Exportation; for though there are abundance of Fig-Trees in the Island, they

they are less fruitful than in *Scio*, for want of being improved by the same Sort of Husbandry. They are very white, and of an extraordinary Size, but not of so delicious a Taste as some that grow in *Europe*. Besides Figs, they have Plenty of Apples, Pomegranates, Mulberries, and other Fruits; which have been taken notice of by ancient Writers; and *Strabo* in particular seems delighted with the Fertility of this Country.

BUT *Samos* is not so remarkable for its Fruits, in my Opinion, as for its abundance of Wild Fowl and Variety of Game. The Number of Partridges especially is surprising, for they come in Drove to the Brooks to drink, where the Natives wait for them, and shoot ten or a Dozen, nay sometimes fifteen or twenty at a time; in so much that you may buy a Brace for Three-pence. There is a proportionable Plenty of Woodcocks, Wood-Pigeons, Snipes, Thrushes, Turtle-Doves, and other Birds in their proper Seasons; and their Poultry is inferior to none in the *Levant*. If we were right informed, there are no Rabbits in *Samos*; but the Number of Hares makes ample Amends, not to mention their Deer, wild Boars, and other Beasts of Venery. The chief Inconvenience of the woody Mountains is, that they are a Shelter for Wolves and Jackalls*, which sometimes do

* The *Jackall*, or *Wild Dog*, as some call it, is of a darker Colour than the Fox, and about the same Bigness, but said to be exceeding fierce and bold, so as to seize on Cows, Hogs, Sheep, and such-like Animals; though Dr. *Shaw* says it yelps every Night about the Gardens and Villages in *Barbary*, feeding upon Roots, Fruits and Carrion. Mr. *Ray* supposes it to be the *Lupus aureus* of the Ancients, but the Doctor seems to be of another Opinion, because what *Oppian* describes as such is of a much fiercer Nature than the Jackall of *Barbary*. This Animal is generally thought

to find out Prey for the Lion, and is therefore called the *Lion's Provider*; but it may be doubted, says the same judicious Traveller, whether there be any such friendly Intercourse between them. The Jackall, continues he, has been often seen gnawing such Carcasses as the Lion is supposed to have fed upon the Night before; which Circumstance, together with the promiscuous Noise the Doctor has frequently heard the Jackall make with the Lion, is all that he is acquainted with in favour of that Opinion. See *Shaw's Travels*, p. 247.

a great deal of Mischief; and they have also some Tygers, which cross over the little Streight from the Continent of *Asia*.

THEY have no Want of good Beef in *Samos*, for they breed abundance of Cattle; but they have more Goats than Sheep. The Sheep they have, however, are not to be despised; for their Flesh is well-tasted, and their Fleeces are none of the worst, some of their Wool being annually exported to *France*, as well as that of the Growth of some other Islands in the *Archipelago*. The Horses and Mules of this Country are serviceable, but they are not to be admired for their Beauty; and they have this good Property, that though they are not confined with Inclosures, but graze where they please, they never stray far from their Owners Houses, and are easily taken whenever their Service is required.

THE Scammony of *Samos* is not much to be commended, being of a reddish Colour, hard, and tough, and consequently not easy to be broken. It not only purges violently, but oftentimes occasions Gripings and uneasy Super-purgations. The Plant* it comes from shoots in this Island about the Beginning of *April*, and is

* Scammony is the inspissated Juice of the Root of a Plant of the same Name, growing in several Parts of the *Lewant*; but, as our Traveller intimates, the best Species of it is found about *Aleppo*. The Juice flows from Incisions made in the Root, and is afterwards thickened by Fire. The Plant is much like Ivy, its Leaves in form of Hearts, its Flowers white, and it creeps on the Ground, or climbs Trees, Walls, &c. The good and genuine Scammony of *Aleppo* is green, tender, friable, and resinous; the Taste bitter, and the smell faintish and disagreeable. The Scammony of *Smyrna*, and that of the *East-Indies*, are less

valued; the first as being more heavy, hard, and black; the latter, though light and friable, as being in reality only a Composition of common Resin with some other violent Purgatives. *Pomet* has such an ill Opinion of both these Kinds, that he esteems them rather Poisons than Remedies. The true Scammony is one of the surest Cathartics, but one of the most violent we have; and for that Reason is seldom used without correcting it by some Preparation with Sulphur, Quince, or the like; after which Correction it is called *Diagrydium*. Some give *Mecboacan* the Name of *American Scammony*.

a Sort

a Sort of *Convolvulus* or Bind-weed, with large hairy Leaves. It grows plentifully upon the Continent, in the Plains of *Myfia*, between the Mounts *Olympius* and *Sipylus*. Considerable Quantities of Scammony are exported from *Smyrna*; but that of *Syria*, which comes from *Aleppo*, is abundantly better, as Experience has sufficiently taught us, notwithstanding the Ancients seem to have been of a different Opinion. That of *Samos* pays no Custom, but very little of it is brought from *Europe*.

THERE are some Iron-Mines in *Samos*, and indeed most of the Lands look of a rusty Colour. Emery-Stones are common enough in several Parts of the Island; and so is Oker about *Vati*, which takes a fine Yellow, if put into the Fire; but by lying there long it acquires a brownish Redness. Near *Carlovassi* is found an insipid black Earth, which they use in dying Thread, and is therefore supposed to partake of Vitriol. The Country about *Bavonda* is full of a fine Bole or red Earth, very dry, and adhering to the Tongue when tasted; from which, by the Assistance of Linseed Oil, Iron may be extracted. Perhaps the Earthen Ware, for which *Samos* was anciently famous, was made of this Bole: But tho' the *Samians*, according to *Aulus Gellius*, were the first Potters, none of them follow that Business at present, the Country being furnished with all such Wares from *Ancona*, except their Jarrs for Wine and Brandy, which come from *Scio*. We have mention made by *Dioscorides* and *Pliny* of two Sorts of white Earth found in this Island, which were used medicinally by the Ancients; and also of the *Samian Stone*, which was useful in polishing Gold, and of great Service in many Distempers: But the present Inhabitants of *Samos* know nothing of these Matters, nor do they give themselves any Trouble about such Enquiries.

I HAVE already observed that *Samos* abounds with all manner of Provisions necessary for the Support of its Inhabitants; and I may add, that the Island in general, some low marshy Grounds excepted, enjoys a healthful Air, and the Natives live to a good old Age.

Age*. The Women here have no Regard to Neatness, which is so particularly agreeable in the Fair Sex, for they scarce shift above once a Month. Their Habit is a Vest after the *Turkish* Mode, with a red Coif, and a white or yellow Tassel hanging down their Backs; as also do their Hair, which is usually parted into two Tresses, at the Bottom whereof hang little Plates of Tin, or Silver of a coarse Alloy, for they have hardly any other in the Country.

THE famous *Pythagoras* was a Native of *Samos*, and will be for ever an Honour to that Island, on account of the Rank he held among the ancient Philosophers. After having travelled into a great many Countries, and enriched his Mind with Variety of excellent Learning, he returned to the Place of his Nativity, but did not make a long Stay in it, on account of the tyrannical Government that *Polycrates* had established there; who however had the highest Regard for him, and shewed him all the Esteem due to his extraordinary Merit. Indeed the Study of the Sciences, and particularly of Philosophy, is scarce compatible with the least Degree of Slavery: He therefore went into *Italy*, and resided usually at *Crotona*, *Metapontum*, *Heraclea*, or *Tarentum*. The whole Country soon felt very happy Effects from the Presence of this excellent Philosopher; an Inclination for Study, and a Love of Wisdom, diffusing themselves almost universally. Multitudes flocked from the neighbouring Cities to get a Sight of *Pythagoras*, to hear him, and to improve by his salutary Counsels. The several Princes of the Country took a Pleasure in inviting him to their Courts, which they thought honoured with his Presence; and all

* *M. Tournefort* tells us that he met with a *Greek Monk* in this Island who was a hundred and twenty Years old, and even then amused himself with cutting of Wood and looking after a Mill. This honest Caloyer, it seems, had never in the Course of his Life drank any other Liquor than Wine and Brandy:

But lest the Wine-bibbers should draw unjust Conclusions from this Instance, *M. Tournefort* subjoins that of *M. Lupazzolo* the *Venetian* Consul at *Smyrna*, (mentioned before in this Volume, p. 18.) who lived to the Age of a hundred and eighteen Years, and never drank any thing but Water.

were

were delighted with his Conversation, and glad to learn from him the Art of Government.

HIS School soon became more famous than any that had ever been before him, and he had no less than five or six hundred Disciples; but before they were admitted in that Quality, he obliged them to undergo a Probation for five Years, during which Time he enjoined them to keep the strictest Silence; to teach them Modesty and Attention according to *Apuleius*; or, according to *Clemens Alexandrinus*, to abstract their Minds from sensible Objects, and inure them to the pure Contemplation of the Deity. He taught the Unity of a supreme God, that he is a simple, incorruptible, and invisible Being; and therefore only to be worshipped with a pure Mind, with the simplest Rites, and those of his own prescribing. He made great Use of Arithmetick, or the Science of Numbers; and asserted, that Virtue, Health, Friendship, every thing that is good, even God himself, was nothing but *Harmony*. *Pythagoras* had travelled much in the East, and undoubtedly borrowed from the *Persian Magi* most of those Principles of Philosophy and Religion, by which he afterwards acquired so much Reputation and Respect; but his Doctrine of a *Metempsychosis* or Transmigration of Souls he learnt from the *Egyptians*, by which indeed he taught the Immortality of the Soul, though at the same time he corrupted and debased the ancient Doctrine of the *Magi* concerning that important Article. He is said to have excelled in every Branch of Science: According to *Diogenes Laertius*, he learnt Divination and the interpreting of Dreams among the *Chaldeans* and *Hebrews*; in *Egypt* he learnt their whole System of symbolical Knowledge, and all their Theology: And *Porphry* tells us that he acquired the mathematical Science in his Travels; Geometry from the *Egyptians*, the Doctrine of Numbers and Proportions from the *Phœnicians*, and Astronomy from the *Chaldeans*.

BEFORE *Pythagoras*'s Time, those who excelled in the speculative and practical Sciences, and were distinguished by an exemplary Life, were called *Sages* or *Wise Men*; which indeed, according to the Style of the *Greeks*, signifies

nifies little more than what we now express by *learned Men*; for *Sophist*, though honourable anciently, is now become a Term of Reproach. *Pythagoras* however, thinking the Title of *Wise Man* too assuming, as implying the actual Possession of Wisdom, and therefore not proper for an humble Enquirer after it, was the first who gave himself the modest Appellation of *Philosopher*, or *Lover of Wisdom*; a Name which has been ever since given to those who apply themselves to the Study of Natural Science and Morality. His Disciples had the greatest Reverence for every Word he uttered, and if he did but barely affirm a Thing, they immediately believed it without any Examination: *He said it**, (meaning their Master *Pythagoras*) was with them a sufficient Proof of the Truth of any Doctrine or Proposition. It is not certainly known, whether *Pythagoras* ever published any thing in Writing; but this is certain, that we have now nothing of his extant. The little Poem, called the *Golden Verses of Pythagoras*, was composed by one of his Disciples, which some affirm to be *Lyfis*, and others *Empedocles*.

OUT of *Pythagoras*'s School have proceeded a great Number of illustrious Persons, who have done infinite Honour to their Masters; as *Zaleucus*, *Charondas*, *Archytas*, and many more, whom it would be tedious to enumerate. From his School, in short, the World was furnished with wise Legislators, able Politicians, great Proficients in all the Sciences, Men capable of governing States, and being Ministers of the greatest Princes. A long time after the Death of *Pythagoras*, that Part of *Italy* which he had cultivated and improved by his Instructions, and which was then called *Græcia Magna*, was

* 'Αὐτὸς ἔφη, *Ipse dixit*.-- Hereupon M. Rollin observes, that the Disciples of *Pythagoras* carried their Deference and Docility too far, in thus waving all Enquiry, and in sacrificing implicitly their Reason and Understanding; a Sacrifice, says he,

that ought to be made only to the Divine Authority, which is infinitely superior to all our Reason and all our Knowledge; and which, consequently, has a Right to prescribe Laws to us, and dictate absolute Obedience.

considered

considered as the Nursery and Seat of learned Men, and maintained that glorious Character for several Ages. What an high Opinion the *Romans* entertained of this Philosopher's Wisdom appears from hence, that when the Oracle of *Delphos* had commanded them, during the War of the *Samnites*, to erect two Statues in the most conspicuous part of *Rome*, the one to the wisest, and the other to the most valiant among the *Greeks*, they accordingly set up two in the *Comitium*, representing *Pythagoras* and *Themistocles*. Authors are not agreed as to the Time of *Pythagoras's* Birth and Death, but he flourished about the sixtieth *Olympiad*, five hundred and forty Years before *Jesus Christ*.

I HAVE nothing more to add concerning this great Philosopher, but that we met with a Medal in the Island of *Samos*, on one Side whereof is the Head of *Trajan*, and on the Reverse is *Pythagoras* sitting before a Column that supports a Globe, towards which he seems to be pointing with his Right Hand. *Fulvius Ursinus* gives us a Medal with the same Head, but with this Difference on the Reverse, that *Pythagoras* rests his Left Hand on the Globe. The like Medals are seen with the Heads of *Caracalla* and *Etruscilla*; and we also meet with one of *Commodus*, on the Reverse of which is *Pythagoras* pointing with a Rod to a Star on the Celestial Globe, probably that of *Venus*, whereof, according to *Pliny*, he was the first Discoverer.

AFTER a short Stay in *Samos*, our Curiosity determined us to visit the little Island of *Patmos*, now called *Patino* or *Palmosa*, which lies about forty Miles South-West of *Samos*, so that we were not above twelve Hours in our Passage from one Island to another. Our Vessel came to an Anchor in the Port *la Scala*, one of the finest in the *Archipelago*, and able to contain a pretty large Fleet. It is on the North Side of the Island, as are also the Ports of *Sappila* and *Gricou*; on the West is Port *Merica*, and on the South another called *Diacorti*; all of them good ones, but especially those towards the North. But though *Patmos* is considerable for its Harbours, they are of no great Service to the Inhabitants; for they have been

been so often infested with Pirates and Rovers, that the greatest Part of the People have quitted the Shores, and settled amongst the Mountains.

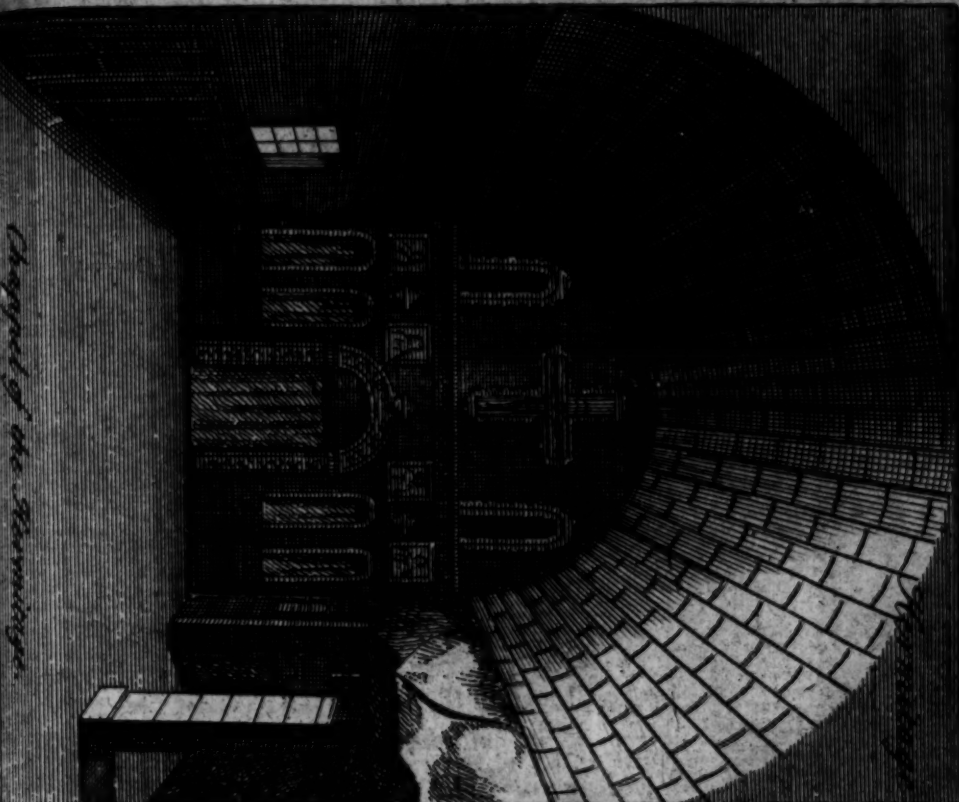
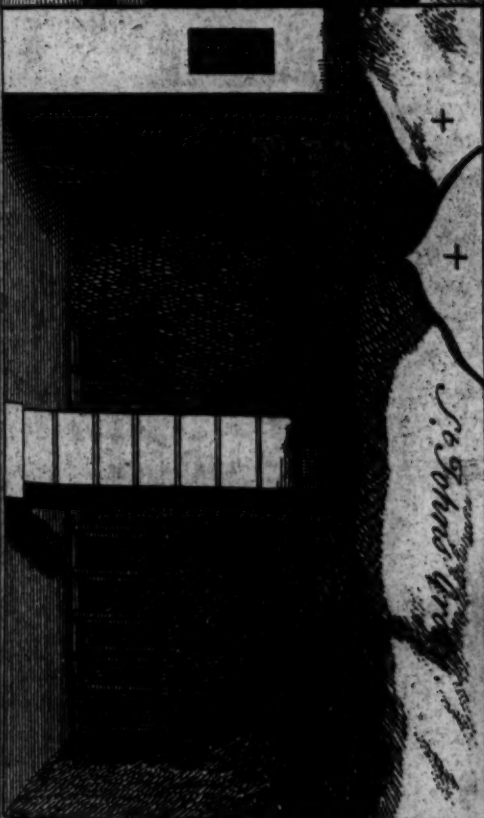
THE whole Island of *Patmos* is not above twenty Miles in Circumference, though *Pliny* makes it thirty; which indeed will be true enough, if all the Turnings and Windings of the Coast are included in the Computation. The Town belonging to the Port of *la Scala*, which is the chief if not the only one in the Country, stands upon a Hill near three Miles from the Harbour, and is much better built than those in many of the Islands that carry on a larger Commerce. In the Middle of the Town is the Convent of St. *John*, a very strong Building, which may be looked upon as a Castle, consisting of several irregular Towers. There is a small Chapel belonging to this Convent, painted very indifferently, after the Manner of the *Greeks*; wherein they shew the Body of one of their Saints named *Christodulus*, that is, *Servant of Christ*; at whose Persuasion, say they, the Emperor *Alexis Comnenes* founded this Monastery. The House has an annual Income of six thousand Crowns, and the Church-Plate is very handsome; but what is most remarkable are two large Bells that hang over the Gate-way, nothing of that Kind being suffered by the *Turks* in most Parts of their Dominions. The Monks of *Patmos*, however, are allowed this Privilege, on account of a particular Veneration the *Turks* have for the Memory of St. *John*. There are about a hundred Caloyers belonging to this Monastery, but not more than fifty or sixty generally resident, the rest of them being employed in looking after their Farms in the neighbouring Islands.

THE House of the *Apocalypse*, as it is called, is a poor Hermitage depending on the Convent of St. *John*, and is situated on the Side of the Mountain between the Convent and the Port of *la Scala*. The Way to it is cut in the Rock, and is very narrow and rugged: It leads to the Chapel, which is a pretty little Building in the Gothic Taste, about seven Yards in Length, and four in Breadth. On the Right of this is what they call St. *John's* Grotto, the Entrance whereof is seven Foot high, with
a square

Temple of Apocalypse.



St. John's vision.



Temple of the Resurrection.



a square Pillar in the Middle. In that Part of the Rock that forms the Roof of the Grotto they shew a Fissure or Crack, through which, according to a Tradition they have, the Holy Ghost dictated the *Revelation* to St. *John*. They usually make Strangers a Present of some Pieces of this Rock, pretending they have the Virtue of expelling evil Spirits, and curing various Distempers.

As to the Tradition of the *Greeks* concerning this Grotto, it is certain from St. *John's* own Account, that he received his *Revelation* in the Isle of *Patmos*, whither he was banished in the Persecution under *Domitian*, about the Year of *Christ* 95, after having been dipped in a Cauldron of boiling Oil at *Rome* by Order of that Emperor, and miraculously taken out unhurt. *Domitian* being killed not long after St. *John's* Banishment, he regained his Liberty under the succeeding Emperor *Nerva*, and returned to *Ephesus* in the Year 97, where he wrote his Gospel. Authors indeed are not well agreed about the Time of St. *John's* Continuance in the Isle of *Patmos*, some making his Exile last but eighteen Months, according to the Computation I have chosen; though others, as *Irenæus*, fix it five Years; and the Author of the *Chronicon Paschale* extends it to fifteen. This Evangelist is generally supposed to have led a single Life, and is noted for his indefatigable Pains and Boldness in preaching the Gospel; but whether he died a natural Death, or suffered Martyrdom, is uncertain.

THE *Apocalypse*, of all the Books of the New Testament, is that about which the ancient Fathers and the Practice of the Church were the most and the longest divided; nor is it easy to determine when it was first universally received as canonical. St. *Jerom* relates, that the *Greek Church* doubted its Authentickness even in his Days: *Basil* and *Gregory Nazianzen* absolutely reject it, and the Council of *Laodicea* never mention it in their Canon of the sacred Writings*. By some it was attri-

* It may not be amiss to observe here, that the *Alogians*, a Sect of ancient Hereticks, so

called from their denying *Jesus Christ* to be the *Logos* or eternal Word, are represented by Eccle-

buted to the Hermit *Cerintus*, and by others to another *John*, a Disciple of the Evangelist. This *Dionysus Alexandrinus* endeavours to make appear by shewing how different the Style of *St. John's* Gospel is from that of the *Revelation*, which last he censures as written in bad *Greek*, and even finds *Solecisms* and *Barbarisms* in it in abundance; though he allows it to be an inspired Writing, and to contain a mystic Sense, which he says he admires even where he does not understand. On the other hand, *Justin*, *Irenæus*, *Theophilus Antiochenus*, *Apollonius*, *Clemens Alexandrinus*, and *Tertullian*, make no Doubt of its being canonical. The third Council of *Carthage*, held in 397, placed it in the Canon of the New Testament, since which Time it has been acknowledged both by the Eastern and Western Churches; though some orthodox Writers have rejected the *Apocalypse* as a Book which countenanced the Reveries of *Cerintus* touching the carnal Reign of *Christ* on Earth, or what is usually called the *Millennium*.—But to return to *Patmos*.

THE Civil Affairs of the Island are managed by two Administrators annually chosen by the Inhabitants from

secular Writers as great Declaimers against the *Apocalypse*, many of the Flights whereof they turned into Ridicule, particularly the Visions of the seven Trumpets, the four Angels bound on the River *Euphrates*, &c. ---- *Epiphanius* defends it against them, and takes notice, that the Book is not a mere History, but a Prophecy; so that it is no Wonder the Author should express himself after the Manner of the Prophets, whose Style is usually figurative.--Of all their Objections against the Authority of this Book, that seems the best grounded which is drawn from those Words in the second Chapter, *Write to the Angel of the Church of Thyatira*; for, say they, there was not any Christian Church in *Thyatira* at that Time, *Epipha-*

nus, who grants them this Point, is forced to have recourse to the prophetic Spirit, as if *St. John* foresaw the future Establishment of Christianity in that City. Some late Authors have made a good Amendment to *Epiphanius's* Answer; supposing it probable, that in the Time of that Father the Catalogue of the Bishops, with other Acts, which shew that there had been a Church established there from the Time of the Apostles, might not be known. *Grotius* adds, that though there was not, indeed, any Church of Gentile Converts at *Thyatira* when *St. John* wrote, yet there was one of *Jews*; as there had been another at *Thessalonica* before *St. Paul* preached in that Place.

among

among themselves. These collect the Capitation and Land-Tax, which both together amount to a thousand Crowns, besides some Presents that must be made to the Captain-Bashaw and his Officers when they come to receive the Money for the Grand Signior. There are neither *Turks* nor *Latins* in the Country, in which respect the poor *Greeks* are happy, whose Number is about two thousand; but it is remarkable that much the greater Part of these are Females. To say the Truth, the Women here are naturally handsome, but disfigure themselves so intolerably with Paint that they are really frightful; by which, however, they endeavour to render themselves more desirable, and are particularly fond of Strangers, so that a Man may get a Wife in this Island without any manner of Difficulty. *

THE Bishop of *Samos* is usually reckoned the Diocesan of *Patmos*, but their Papas frequently receive Ordination from other Bishops. As to the Number of Priests in the Island, it is uncertain; but we may suppose they are in proportion to the Chapels, of which they reckon above two hundred and fifty, and many of them are very pretty Buildings. There are scarce any Antiquities to be found in *Patmos*, nor any Ruins worthy of Observation. We saw indeed a few Fragments of Marble Columns at the Port of *Cascula*, which seemed to be of a good Design, and are perhaps the most ancient in the *Archipelago*. They are probably the Remains of some Temple of the chief Town, which formerly stood thereabouts, and bore the Name of the Island. In the Porch of *St. John's Church* there is an Inscription, and another in the Nave, both which are so defaced by Time as to be quite illegible.

* *M. Tournefort* pleasantly observes, that ever since a certain Merchant of *Marseilles* married one of the Women of *Patmos* for her Beauty, they fancy there's not a Stranger comes thither but to make the like Purchase. They

looked upon us, says he, as very odd Fellows, and seemed to be mightily surprized when they were told we only came to search for Plants; for they imagined, on our Arrival, we should carry into *France* a dozen Wives at least.

THE Isle of *Patmos* is one of the barrenest in all the *Archipelago*, full of Rocks and stony Mountains, and almost destitute of Trees and Herbage, the highest whereof is that of *St. Elijah*. In Summer most of the Springs are dried up, and I do not know that there is one River in the Island, so that they often suffer much by a Scarcity of Water. The Country does not produce much Wheat or Barley, nor is the Wine of their own Growth sufficient for the Consumption of the Inhabitants, so that they import some from *Santorini*; and as for Corn, they fetch it from the neighbouring Continent of *Natolia*, and even from the Coasts of the *Black Sea*, not only for their own Use, but to vend again to Foreigners. They have Plenty of Rabbits, Partridges, Turtles, Quails, Pigeons, Snipes, and other Game. As to Figs, they have no great Quantities, though they practise Caprification; for there are but few Fig-trees in the Island.

WE were glad to leave this barren Country as soon as possible, to which no other Motive had led us but a Desire of seeing the Place of *St. John's* Banishment; and accordingly we got on board a small Vessel that was going for a Lading of Corn to *Scalanova* on the Coast of *Natolia*, from whence we proposed to return to *Smyrna* by the Way of *Ephesus*. Meeting with a little bad Weather, we were four Days in our Passage; one of which we spent in the *Port of the Galleys* in the little Streight of *Samos*, and arrived safe at *Scalanova* the first of *November*.

As we made but a very short Stay at this Place, all the Account I can give of it will be comprised in a little Compass. The Port of *Scalanova* looks towards the West, and on the South Side of it lies the City, which rises gradually up the Brow of a Hill, affording a delightful Prospect. Few Towns in *Turkey* make a handsomer Appearance, for the Houses are well built and cover'd with Tiles, the Pavement of the Streets is good, and they are most of them strait and spacious. None but *Turks* and a few *Jewish* Families live within the Walls, the *Greeks* and *Armenians* inhabiting the Suburbs only. There are about six thousand *Turks* in the Place,
half

half that Number of *Greeks*, and four or five hundred *Armenians*. The Trade of the Town is not very considerable, but consists chiefly in Wines, Raisins, Corn, and Turkey Leather. A great many old Marbles are to be seen in *Scalanova*, which was the *Neapolis* of the *Milesians*; and it is remarkable that its modern Name agrees well with the ancient.

On the third of *November* we set out for *Ephesus*, having hired a *Janizary* to attend us, not only as a Guide but a Guard also; the Road, as we were informed, being frequently infested with Robbers. The Country about *Scalanova* is full of Vineyards, between which we travelled for two Miles, when we passed through a Breach of a great Wall, which they tell us served anciently as an Aqueduct to convey Water to *Ephesus*; but seeing no Appearance of Arches, we concluded it was built for some other Purpose. We continued our Journey along a Road full of Windings and Turnings, as our Guide led us, having the Sea on our Left Hand, and for the most part Mountains on our Right, till we came into the Plain of *Ephesus* near the Mouth of the River *Cayster*. From hence the Road runs Eastward, and then again inclines to the North, where we cross'd a stream that falls into the *Cayster*, proceeding from a Morass on our Right, beyond which are the Ruins of *Diana's* Temple, and what they call *St. Paul's* Prison, whereof I shall speak more particularly hereafter. Thus traversing the Plain we enter'd *Ephesus* about Twelve o Clock, having left *Scalanova* at Eight in the Morning.

It is a melancholy thing to see *Ephesus*, formerly one of the most flourishing Cities of *Asia*, that was so early favour'd with the Light of the Gospel, whose Church was honour'd with an Epistle from *St. Paul*, and receiv'd such salutary Advice from *St. John* as we find in the *Revelation*, by our Lord's express Command*; I say it is an

* Our Lord first commends the Church of *Ephesus*: I know thy works, and thy labour, and thy patience-----and that for my name's sake thou hast laboured,

and hast not fainted. He then blames her because she had left her first love, advising her to repent and do the first works; adding this Threatning, Or else I affecting

affecting Consideration, that this once illustrious City is now reduced to a miserable Village, scarce considerable for any thing but the Ruins that are spread around it, which sufficiently testify its ancient Splendor and Magnificence. The Village at present consists of forty or fifty Houses inhabited by *Turks* and *Greeks*, and a Castle in the Possession of the *Turks*, which stands upon a little Hill stretching from North to South, and commands the whole Plain of *Ephesus*.

THIS Plain, at the East End of which the present Town of *Ephesus* is situated, is four or five Miles in Length, and two in Breadth. It is encompass'd on all Sides with high rocky Mountains, except towards the Sea, which washes it on the West; so that its Shape is somewhat like that of an ancient *Circus* or *Stadium*. The River *Cayster** runs through the Middle of the Plain, leaving the Town and all the ancient Ruins to the South-East, and falls into the Sea near a Western Promontory running out from the Southern Range of Mountains. The various Windings of this River have made some conclude it to be the *Meander*, who had never seen the true one in *Caria*; but that it is the *Cayster*, is evident from all ancient Testimony, and confirm'd by several Medals of *Commodus*, *Septimius Severus*, *Valerian*, and *Gallienus*. On the Reverse of one that I have seen, the River is represented by a Figure in a sedent Posture, holding a Reed in one Hand, a *Cornucopia* in the other, and leaning on an Urn pouring out Water.

THOUGH the Plain of *Ephesus* is delightful, yet the Situation of *Smyrna* has something in it much more noble;

will come and remove thy candlestick out of its place, except thou repent: Which seems to be com-

pletely fulfill'd in the Destruction of that glorious Church and City. *Rev. ii. 6.*

* According to the Ancients, this River abounded with Swans; whence *Ovid*,

Flumineæ volucres medio caluere Caystro. Met. II. 253.

And in another Place,

Non illo plura Caystros
Carmina cyncorum labentibus audit in undis. Met. V. 386.
the

the Hill, which is at the Bottom of the Gulph, seeming design'd, like an Amphitheatre, to shew a fine City to the best Advantage; whereas *Ephesus*, were it in its flourishing State, would lose much of its Beauty and Grandeur by being buried in a Hollow. As to its Port, on account of which so many Medals have been struck, it was never comparable to that of *Smyrna*, though it was much better formerly, when the Vessels ran up into the very River; but the Mouth of the *Cayster* being choak'd with Sand, there is nothing at present but an open dangerous Road for shipping, which is little frequented. As we go to the Port, we see a great many Ruins and old Marbles on the Banks of the River; where undoubtedly stood that Part of *Ephesus* which was built by *Lyfimachus*, and the Arsenals mention'd by *Strabo*.

THE Castle or Citadel, which, as I have said, is inhabited and guarded by *Turks*, seems to be of no older Date than the Times of the later *Greek* Emperors, several curious Fragments of antique Marble being carelessly intermix'd in the Walls amongst other less valuable Materials. But at a little Distance from hence, towards the South, we see the Remains of another Citadel of greater Antiquity, the Works whereof were cover'd with the finest Marble. A Gate of this is still standing, commonly call'd the *Gate of the Persecution*, which is remarkable for three Bas-Reliefs of admirable Workmanship, as plainly appears, notwithstanding they are much injur'd and defac'd. That on the Left has been the finest of all, but is most abused: It is about five Feet long, and half as high; and represents a Bacchanal of Children playing and rolling amongst Vine-Branches. The middle one is a Foot higher than the other, and twice as long, but has also suffer'd considerable Injury. We counted fourteen or fifteen Figures on it, some Men, some Women; several of the Men quite naked, and others in *Roman* Habits. One Man lies naked on the Ground, near the Figure of a Horse; and another Man has hold of his left Leg, endeavouring to drag him along; whence some have conjectur'd it was design'd to represent *Hector* drawn behind the Chariot of *Achilles*;
but

but as no Chariot is to be seen, there is no Foundation for such a Supposition. Others, with as little Probability, have imagin'd it related to the Persecution of the primitive Christians under the *Roman* Emperors; and from hence the Gate has obtain'd its Name. But though it is entirely uncertain what this Sculpture represented, those who suppose it design'd for some *Roman* Triumph seem to have the greatest Reason for their Conjecture. As to the third Bas-Relief, on the Right Hand, it is almost as high as that in the Middle, but not above four Feet in Length: It contains seven or eight Figures, Men and Women, but what the Whole represents I leave to those who are better skill'd in Antiquity.

TOWARDS the West, at the Foot of the Hill on which the Castle is built, stands the Church of St. *John* the Evangelist*, now converted into a *Mahometan* Mosque. The Outside of this Edifice has nothing to recommend it; but in the Inside we find the Roof, which is a double one, supported in the Middle by three Columns of Granite, admirably well polish'd, one whereof is thirteen Feet in Circumference, with a white Marble Capital of the Composite Order. The two others are not much less than this, but their Capitals are not half so beautiful, being in the Fashion of the modern *Greeks*. Their Pedestals are not seen, so that probably they stand deep in the Ground. On each Roof of the Church is a little ill-proportion'd Cupola, and at one End of it the *Turks* have now erected a Minaret. It has a Court or Area on the North Side of it, round which there was anciently a Cloyster, as is conjectur'd from some broken Columns yet remaining.

GOING Eastward from the *Gate of the Persecution*, we come to a ruin'd Aqueduct, which was the Work of the *Greek* Emperors, and served to convey Water to the

* From this Evangelist, M. Tournesfort informs us, *Ephesus* has taken its modern Name of *Aiasalouc*, by which it is known both to the *Greeks* and *Turks*. The *Greeks*, it seems, give St. *John*

the Title of *Aios Seologos*, instead of *Agios Theologos* the Holy Divine, pronouncing the *Thea* like a *Sigma*; and from *Aios Seologos* they have made *Aiasalouc*.

Castle as well as the City, from a Spring mentioned by *Pausanias*. The Arches are supported by square Pillars, which consist of fine Pieces of Marble; and there are Inscriptions on them, which speak of the first *Cæsars*. The *Greeks* live near this Aqueduct, and the *Turks* in the more Southern Part of the Village. Very few of the Inscriptions are legible, and others are so high that we could make nothing of them; nor could the *Greeks* lend us any such thing as a Ladder. From hence the ancient City extended itself principally to the South; but *Ephesus* has been so often demolish'd, that such Matters are not easily determin'd.

WE set apart a Day to take a View of the Ruins that lie West and South-West of the present Town. About half a Mile Southwards is a rocky Hill, in which is a Cave about three Yards Diameter, incrusted at top with Congelations, that make it a very pretty Grotto; and at a little Distance is a semicircular Cavity, almost in form of a Theatre. Not far from hence we come to some ruinous Arches, where they tell you was the Cave or Grotto of the *Seven Sleepers*, who, hiding themselves there in the Persecution under the Emperor *Dioclesian*, fell asleep, and did not awake till about two hundred Years afterwards. If we believe the Story, we may suppose they were extremely surprized when they found how the Face of the City was changed, their Friends and Acquaintance all dead, the Money they had about them not current, and all People become Christians.

KEEPING Westward under the same Hill, we passed by several vast Heaps of Ruins, one of which is known to be a *Circus* or *Stadium* from its Figure and Length, and seems to have had a kind of Theatre at the End of it, separated from the two parallel Walls; and a little to the North are the Remains of an Amphitheatre, as the Position of them leave no Room to question. Here it was, in all Probability, that the Rabble of the City assembled at the Instigation of *Demetrius* the Silver-Smith, who thought his Craft was in Danger by *St. Paul's* preaching against the Idolatry of the *Ephesians*, who worshipped the Image of *Diana*, which they believed fell down from

Jupiter; for it is said that *the whole City was filled with Confusion, and having caught Gaius and Aristarchus, Men of Macedonia, Paul's Companions in Travel, they rushed with one accord into the Theatre.**

SOUTH-WEST of the *Circus* is a large Arch or Gate, with Part of a Wall standing on each Side of it, all of excellent Marble; which is supposed to be the Front of a Christian Church built out of the Ruins of some more ancient Edifice, several of the Stones having Pieces of Inscriptions on them quite unintelligible, though some are accidentally preserved entire. The Mould of the Arch is good, but not proportioned to the Shafts that support it, for it makes more than a Semicircle.

THE next thing we come to, still keeping to the South-West, are the Ruins of the celebrated Temple of *Diana*, esteemed one of the Wonders of the World. This stately Edifice was situated at the Foot of a Mountain, and near the Edge of a Morass, which I took notice of before, in our Way from *Scalanova* to *Ephesus*. In the Opinion of *Pliny*, they chose this marshy Ground to build on, as less exposed to Earthquakes; but this Choice was attended with a prodigious Expence, for they were obliged to make vast Drains to carry off the Water that fell down from the Mountains, and throw it into the Morass and the River *Cayster*. These Drains or Vaults have by some Travellers been taken for a Labyrinth †, but there is not the least Reason to think they were designed for such a Purpose; it plainly appears by looking into them, that they were intended for nothing else than to carry off the Water; or at least it was necessary, in such a wet and moorish Place, to have a Foundation of that Nature for so vast a

* See the whole Account of this Affair in *Acts* xix. from Verse 24. to the End of the Chapter.

† The Foundation of this Temple may worthily be esteemed a Labyrinth, according to Sir *George Wheeler*, but he does not say they were designed for one.

They went down amongst them, he tells us, by a long Packthread tied at the Hole where they first entered; though with all the Light their Candles gave, they made no great Discoveries, but being wearied with the thick Vapours of the Place, they returned to the fresh Air.

File of Building. *Philo Byzantinus* takes Notice of this Contrivance, and tells us they were forced to make deep Passages, wherein they used such a Quantity of Stone, that they almost emptied all the Quarries of the Country. For the Foundations of these arched Drains, which were to bear so weighty a Structure, we are informed by *Pliny* that they laid Beds of Charcoal well rammed, and over them other Beds of Wool.

THIS surprizing Temple, built at the Expence of the most powerful Cities of *Asia Minor*, was four hundred and twenty-five Feet in Length, and two hundred and twenty in Breadth. It was supported by a hundred and twenty seven Columns, at the Charge of the same Number of Kings; which will not appear impossible, if we consider that in ancient Times almost every great City had its particular King or Sovereign. Each of these Columns was sixty Feet high; and thirty-six of them were covered with Bas-Reliefs, one of which was done by the famous *Scopas*, and the rest by the most excellent Artists of those Times, who endeavoured to out-do one another on this Occasion. The rest of the Temple was undoubtedly equal to the Columns in Magnificence; but little of Certainty can be learnt from its present Ruins, which have nothing extraordinary except their Thickness, the most part being of Brick covered with Marble, all pierced with Holes for the Cramps of those Plates of Brass with which it is thought to have been adorned. But few Fragments of Pillars are now to be seen, for the finest Stones among the Ruins of *Ephesus* have been carried to *Constantinople*.

THE very Day that *Alexander* the Great came into the World, the famous Temple of *Diana* at *Ephesus* was burnt by *Herostratus**; who being put to the Torture, in order to force him to confess his Motive for committing so

* *Cicero* mentions a Saying of *Timæus* on this Occasion, which he reckons a very smart one, viz. That it was no wonder the Temple was burnt, because *Diana* was at that Time employed at the Delivery

of *Olympias*, to facilitate the Birth of *Alexander*. His Words are: *Concinné, ut multa, Timæus; qui, cum in historia dixisset, quæ nocte natus Alexander esset, eadem Diæna Ephesiæ templum desagra-*

infamous an Action, declared that he did it with a View of making himself known to Posterity, and to immortalize his Name by destroying so noble a Structure. The States of *Asia* endeavour'd to prevent the Success of his Views, by publishing a Decree prohibiting the mention of his Name: But their Prohibition was far from having the intended Effect, for almost all the Historians of that Age have taken Notice of so monstrous an Extravagance, and at the same Time have recorded the Name of the Criminal.

WHEN *Alexander* afterwards came to *Ephesus*, he proposed to the *Ephesians* to be at the whole Expence of rebuilding the Temple, provided they would put his Name upon the Front of it: But they answered with a great deal of Politeness, or rather impious Flattery, *That it was not fit for one Deity to build Temples to another*. In order to carry on the Work, which was in Forwardness when *Alexander* made this Proposal, the *Ephesians* not only sold the Pillars of the former Temple, but all the Ladies of the City turned their Jewels into Money; and by this means they raised an Edifice much finer than that which had been destroyed. No doubt but several skilful Architects were employed about this Building: One of them was *Cheremocrates*, who would have cut Mount *Atbos* into a Statue of *Alexander*; but *Dinocrates* is said to have had the Superintendence of the Work, who was afterwards employed by that Prince to build the City of *Alexandria* in *Egypt*. *Chersiphron* is mentioned by *Pliny* as the Architect of *Diana's* Temple, and *Strabo* grants that he was the first, but says the Building was afterwards enlarged by another. The most famous Sculptors of *Greece* exerted their Skill in adorning this Temple, and the Altar was almost wholly the Work of *Praxiteles*: And we may

wisse, adjunxit, Minimeid esse mirandum, quod Diana, cum in partu Olympiadis adesse voluisset, abfuisset domo. De Nat. Deor. Lib. II.---*Plutarch* ascribes this Joke to *Hegesias* of *Magnesia*, but is so far from approving of it, as *Cicero*

does; for he says, the Reflection is so very cold, that it might have extinguished the Fire; though this Reflection of *Plutarch*, as *M. Rollin* observes, seems to be still colder.

reasonably conclude that *Apelles* and *Parrhasius*, the two most celebrated Painters of Antiquity, who were both of *Ephesus*, likewise enriched it with their excellent Performances.

IN the Time of *Herodotus* the City of *Ephesus* was at a Distance from the Temple of *Diana*; but this Historian makes no mention of the Statue of Gold that was set up there, according to *Xenophon*. *Syncellus*, who says this Temple was burnt, probably speaks of some Damage it received by Fire, but such as might be repaired without rebuilding the whole Fabrick; so that the Temple which *Pliny* describes might be the same that *Strabo* saw in the Time of *Augustus*. But I must acknowledge there seems to me to be some Confusion in the Accounts which Authors give us of these different Temples; so that I barely relate what I find concerning them in History, leaving the whole to be reconciled by the Judgment of the Reader.

THE Temple of *Diana* had a Privilege of *Asylum*,* which reached to the Distance of a hundred and twenty-

* An Asylum is a Sanctuary or a Place of Refuge, where a Criminal who shelters himself is deemed inviolable, and not to be touched by any Officer of Justice. The Temples, Altars, Statues, and Tombs of Heroes, were anciently the ordinary Retreat of those who found themselves aggrieved by the Rigour of the Laws, or oppressed by the Violence of Tyrants. The *Israelites* had their Cities of Refuge, which were of God's own Appointment, where the Guilty, who had not committed any deliberate Crime, found Safety and Protection. The Heathens allow'd of Refuge and Impunity even to the vilest Offenders, either out of Superstition, or for the Sake of peopling their Cities; and it was by this means that *Thebes*, *Athens* and

Rome were first stock'd with Inhabitants. Among the Christians, the Emperor *Theodosius* and *Honorius* having granted Immunities of this Kind to Churches, the Bishops and Monks laid hold of a certain Tract or Territory, without which they fix'd the Bounds of the secular Jurisdiction; and so well did they manage their Privileges, that Convents, in a little time, became next a-kin to Fortresses, where the most notorious Villains were in Safety, and braved the Power of the Magistrate. At last these Privileges were extended, not only to Churches and Church-yards, but even to the Bishops Houses, whence the Criminal could not be removed without a legal Assurance of Life, and an entire Remission of the Crime. In

five Feet round about it. *Mithridates* enlarged it to a Bow-Shot, and *M. Antony* doubled the Distance, taking in Part of the City; but *Tiberius*, to prevent the Abuses committed on account of this Sort of Privileges, abolished them at *Ephesus*. The Asylum is not expressed upon the Medals of this City, till after the Emperor *Philip* the Elder had been there, and then only upon that of *Otacilla*; on the Reverse of which *Diana* of *Ephesus* is represented with her Attributes, the Sun on one Side, and the Moon on the other. We have also a Medal of *Philip* the Younger, with the same Reverse, but a different Legend. On one of *Etruscilla* we find *Diana* represented with her Attributes and Stags, and the Legend the same with that upon the Medal of *Otacilla*. There are a very few Cities of which so many ancient Medals are still remaining, as there are of *Ephesus*, on some of which it is stiled the first or chief City of *Asia*; and on most of them *Diana* is represented, either with many Breasts, as *Minutius Felix* observes this *Ephesian* Goddess was, or as a Huntress, and set off with her Attributes. Many Medals are likewise to be found, on the Reverse whereof the Temple of *Diana* is represented with a Frontispiece sometimes of two Columns, sometimes of four, six, and eight, with the Heads of the Emperors *Domitian*, *Adrian*, *Antoninus Pius*, *M. Aurelius*, *Septimus Severus*, *Caracalla*, *Heliogabalus*, *Alexander Severus*, and *Maximinus*.

ABOUT the Ruins of this Temple are still to be seen the Remains of several Houses built of Brick, wherein some have conjectured that the Priests of *Diana* resided, who had the Care of the Virgin-Priestesses, but not till they had been made Eunuchs. Not far from these Ruins is the Morass before spoken of, full of Reeds and Rushes, which some have taken for the Lake *Selenisia* mentioned by *Strabo*; but others place that Lake on the opposite Side of the *Cayster*, where there is a small

time, however, these *Asyla*, or Sanctuaries, were stripp'd of many of their Immunities, in regard they served to countenance

all manner of Wickedness, and to make Guilt more bold-faced and daring: In *England*, particularly, they were entirely abolish'd.

standing

standing Water, which to us appeared muddy as we viewed it at a Distance.

The last thing we took notice of hereabouts is a Building of white Marble called *St. Paul's Prison*, which stands on a Hill half a Mile Westward of *Diana's Temple*. The Structure, I confess, is strong enough to deserve the Name, consisting of thick Walls, which are not much decayed, though they have the Appearance of Antiquity. It is divided into four Rooms, and has only one Entrance. But from the Convenience of the Situation, I rather judge it to have been a Watch-Tower than a Prison; for it affords us a fine Prospect of the Sea Westward of the Town Eastward, of the Windings of the River *Cayster*, and, in a Word, of the whole Plain, and the several ancient Ruins I have been describing.

BEFORE we leave *Ephesus*, let us just look back into History, and single out some of the most remarkable Events that have Relation to that City, from the Time of its happy and flourishing Condition, to its present State of Desolation and Obscurity. To search after the Names of the Founders of *Ephesus* would be a laborious and fruitless Enquiry; for it is of no great Consequence to know whether it was built by the *Amazons*, or *Androclus*, or one of the Sons of *Codrus* King of *Athens*. We find the City made some Figure during the Wars between the *Athenians* and *Lacedæmonians*, and was generally so politick and careful of her own Interest as to keep a good Understanding with the strongest Side. *Alexander* the Great, after the Battle of the *Granicus*, came to *Ephesus*, and there established a Democracy; the Place was taken by *Lyfimachus*, one of his Successors; and *Antigonus* in his turn got Possession of it, and there seized the Treasures of *Poly spechbon*.

HISTORY tells us that *Hannibal* had an Interview with *Antiochus* at *Ephesus*, to concert Measures against the *Romans*. The Proconsul *Manlius* spent the Winter there after he had defeated the *Galatians*. A terrible Massacre was made of the *Romans* in this City, by the Order of *Mithridates*. *Pompey* and *Cicero*, the last of whom made no

Step in *Greece* without finding new Subjects of Admiration, did not fail to visit so renowned a City as *Ephesus*. But *Scipio*, the Father-in-Law of *Pompey*, did not shew any great Respect for this Place, for he seized the Treasures of *Diana's* Temple. *St. Paul's* preaching at *Ephesus* is well known to Christians; and it is thought that *St. John*, after our Saviour's Death, chose this City for his Residence: It is certain, he retired thither when he was released from his Banishment, and there wrote his Gospel, as has been already observed; and in this City *St. Timothy*, the first Pastor of the *Ephesian* Church, is said to have suffered Martyrdom. *Augustus* honoured *Ephesus* with a Visit, and the Inhabitants erected Temples to *Julius Cæsar* and to the City of *Rome*. *Tiberius* rebuilt great Part of it: On the other hand, the *Persians* plundered it in the third Century, and not long afterwards it suffered in the same Manner from the *Scythians*. In all Probability the celebrated Temple of *Diana* was finally destroyed under *Constantine*, in consequence of an Edict of that Emperor, whereby he commanded that all Heathen Temples should be demolished.

THIS City was too considerable to be overlooked, and consequently was exposed to the Ravages of the *Mahometans* as well as its Neighbours. *Anna Comnena* relates, that the Infidels having made themselves Masters of *Ephesus* in the Reign of her Father *Alexis*, he sent thither *John Ducas* his Father-in-Law with a Body of Troops, who defeated the *Mahometans* in the *Ephesian* Plain below the Citadel, taking two thousand of them Prisoners. As this Battle was near the ancient Citadel, of which it is probable that *Comnena* speaks, it is evident that a fine Part of the City must have been destroyed. In the Beginning of the thirteenth Century *Theodorus Lascaris* made himself Master of *Ephesus*. The *Mahometans* returned thither again in the Reign of *Andronicus Paleologus*, who came to the Throne in the Year 1283. *Mantachias*, one of their Princes, conquered all *Caria*; and was succeeded by *Homer*, Son of *Atin*, Prince of *Smyrna*.

AFTER the Battle of *Angora*, the victorious *Tamerlane* commanded all the little Princes of *Asia Minor* to come
and

and join him at *Ephesus*, and spent a whole Month in plundering the City and the neighbouring Country; carrying away, according to *Ducas*, not only the Gold, Silver, and Jewels, but even the very Cloaths of the Inhabitants. Soon after the Departure of the Conqueror, *Cineites*, a great *Turkish* Captain, Son of *Carasupasi*, who had been Governor of *Smyrna* under *Bajazet*, declared War against the Children of *Atin*, who had settled at *Ephesus*. He immediately ravaged the Country at the Head of five hundred Men; and afterwards, with a larger Number of Troops, attacked and took the Citadel. But some time after, another *Homur*, Brother of the former, (who was then dead) entered into a League with *Mantachias* Prince of *Caria*, who assisted him with an Army of six thousand Men, with which they marched to besiege *Ephesus*. *Carasupasi*, the Father of *Cineites*, commanded in the City, having a Garrison of three thousand Men; and his Son *Cineites* was then at *Smyrna*. The *Ephesians* made a vigorous Defence; notwithstanding which, the Besiegers found means to set fire to the City, and in two Days time the greatest part of it was reduced to Ashes. *Carasupasi* retired to the Citadel, and held out bravely for a considerable Time; but his Son being not able to send him any Succours, he at length surrendered to *Mantachias*, who restored *Ephesus* and its Territory to *Homur*, and imprisoned *Carasupasi* and his principal Officers in the Castle of *Mamalus*, on the Borders of *Caria*. Hereupon *Cineites* went on board a Galley, and sailed to *Mamalus*; and having given his Father notice of his Arrival, he and his Fellow-Prisoners plied the Guards with Liquor till they made them drunk, and then taking the Advantage of their Insensibility, they let themselves down the Walls of the Castle by Ropes, and escaped to *Smyrna*. Having a little recovered themselves, at the Beginning of the Winter they undertook the Siege of *Ephesus*, when *Homur*, in his Turn, was forced to retire into the Citadel, the City being abandoned to the Soldiers, who committed all manner of Outrages without Restraint. In the midst of these Calamities, however, Peace was made between the contending Parties, and *Cineites* gave *Homur* his

Daughter in Marriage. *Ephesus* afterwards fell into the Hands of *Mahomet* the First, who having overcome not only all his Brothers, but all the *Mahometan* Princes who opposed and embarrassed him, remained at last in peaceable Possession of the Empire: And from that Time the *Turks* have continued Masters of *Ephesus*; but the Place is now inconsiderable, its Trade having been removed to *Smyrna* and *Scalanova*

On the 10th of *November* we set out from *Ephesus* for *Smyrna*, attended by the same *Janizary* who had conducted us from *Scalanova*, who was well acquainted with the several Roads, and on whom we thought our Safety in a great measure depended. About a Mile and a half from the Castle of *Ephesus* we pass'd the River *Cayster* over a handsome Bridge, built chiefly with antique Marbles, under which the Stream runs very swiftly, and turns some Mills at a little Distance. As we travell'd along the Valley, we had steep frightful Mountains on our Left; but after riding a few Miles they had a more agreeable Aspect, being covered with Woods of fine Olive-Trees, which grow without any Culture, and yet bear excellent Fruit, much more than the People of the Country are able to gather. The Road from hence over the Mountains, which is the nearest, is most infested with Robbers; upon which Account our *Janizary* advised us to keep to the Eastward along the Plain, where we could not so easily be surprized by those unwelcome Visitors. After travelling five or six Hours, sometimes through Woods, and sometimes in an open Country, with a Range of Mountains still on our Left, we came to a large *Turkish* Burying-Ground, where abundance of broken Pillars and other Marbles are set up for Grave-stones; and at some Distance we discovered several Pieces of old Wall and other Ruins, from whence it is evident that a large City has stood here formerly; but we could not find any Inscription to ascertain its Name, nor get any Information on that Head from the ignorant Natives hereabout. On the Brow of the adjacent Mountain is a little Village called *Cabagia*, consisting of twenty or thirty Houses, the Inhabitants whereof have a Tradition
among

mong them, that there was once a City in that Neighbourhood; which is all they know of the Matter. Some have conjectured that it was the ancient *Metropolis*, but others think that City stood somewhat nearer *Smyrna*, where there is a Village called *Tourbali*, which perhaps is a Corruption of the Name *Metropolis*.

KEEPING still under the Mountain, we sometimes travelled on an ancient Military Way, as appears from the Pavement in several Places; and having passed through two or three Woods, wherein we observed many Turpentine-Trees as large as Ashes or Oaks in *England*, we came in the Evening to the Ruins of an Aqueduct, which runs from the Foot of the Mountain a Mile or two along the Plain to the above-mentioned Village of *Tourbali*. In this poor Place we lay all Night, meeting with mean Accommodation, but however as good as could be expected; and the *Turks* treated us with Civility on account of our *Janizary*, as we imagined; for otherwise, we understood, they are not very complaisant to Strangers. When we came to look round the Village in the Morning, we found it full of old Marbles, and even in our Caravansera we saw some Columns of a whitish Granite; but I do not remember that we met with one Inscription.

We left this Place about Ten in the Morning, having six Hours Journey from thence to *Smyrna*; and in a short Time we crossed several little Streams, and one that may deserve to be called a River, but I neither know their ancient nor modern Names. Hereabout we began to wind towards the Left, and at last came into the direct Road beyond the Mountains at a Town called *Jemourafi*; having thus, by the Prudence of our Guide, avoided a great deal of Fatigue and Danger. At this Place we took some Refreshment, but did not stay long enough to make any particular Observations: It seemed, however, to be as pretty a Village as we had seen in these Parts, the little Mosques and Sepulchres surrounded with Cypress-Trees making it look very delightful. From hence we continued our Journey over a large Plain, for the most part uncultivated, and in many Places covered with Shrubs, and here and there some Pine-Trees intermixed

mixed. As we drew near *Smyrna*, the Military Way above-mentioned appeared very plainly, being paved with large square Stones, and still remaining entire for a considerable Length. Just before we entered the City, our Road led us over a Hill, from whence we had a fine View of the Plain we had crossed; and descending into the Valley we passed a small Stream that runs behind the Castle, and arrived in good Health at our former Lodgings in *Franks-Street* about Five in the Evening, where we met with a hearty Welcome from our generous Friends and Acquaintance.

IN our Way between *Ephesus* and *Smyrna* we took a *Tree-Frog*, which the *Greeks* call *Spordaca*; and bringing it alive to our Apartment, we kept it several Days upon a Branch of *Lentisk*, during which Time it afforded us an agreeable Amusement; and the Animal, in my Opinion, is such a Curiosity in Nature, that it deserves a particular Description. Its Size and Shape is like that of other Frogs, but it is of a deep green Colour; and when it lies close to the Ground, it resembles one Half of a large Walnut with the convex Part uppermost; for its Feet are then so doubled underneath it, that they are not to be discerned, altho' the common Frogs love to be always among the Grass or in the Water, these delight to climb Shrubs, Bushes, and Trees, and to sit chirping on the Twigs and Branches. For this Purpose Nature has made a peculiar Provision, its Toes ending in little round Knobs, about the Bigness of a Pin's Head, from whence issue such a clammy Substance, as enables it to jump from one Bough to another with very little Danger of falling; for if it touch the smallest Twig, or the smoothest Leaf, with any one of its Feet, it sticks to it so fast, that it thereby surprizingly recovers its whole Body. This perhaps may seem incredible to those who have not seen it, but I have observed it several times; nor could I perceive that it held by grasping, as Birds and Squirrels do, but merely by the Strength of that glutinous Matter before-mentioned, which I suppose it can emit or retain at pleasure. I put it into Water, and found it would swim like other Frogs; but it never offered

ferred to dive, and endeavoured to get out of that cold Element as soon as possible.

THE Winter now came on apace, and the great Rains began to fall, which overflowed many of the Plains, and made the Roads almost impassable; and indeed we had frequent Storms and tempestuous Weather, attended with Thunder and Lightning, all the remaining Part of the Year; for it is remarkable, that in the *Levant*, especially throughout the *Archipelago*, they have seldom any Rain or Thunder but in Winter, whereas in our Climate we have most Thunder in Summer, and the heaviest Showers. This prevented our making Excursions into the neighbouring Country, as we intended to have done during our Stay at *Smyrna*; but perhaps it was a Means of preserving our Health, at least it afforded us an Opportunity of Rest and Refreshment after the Fatigues we had undergone, and, by giving us fresh Spirits and Vigour, made us the more able to encounter the Dangers and Hardships we might still reasonably expect to meet with before we had brought our Travels to a Conclusion. What made this gloomy Season pass away the more agreeably was the good Company of our Countrymen and other *European* Merchants, who maintain a cheerful Correspondence one with another, by whom we were accommodated with every thing even beyond our Desires, and treated with all the Tokens of a sincere and generous Friendship. In a Word, we had elegant Fare, accompanied with charming Conversation; and in particular we spent our *Christmas*, the usual Time of feasting and rejoicing among Christians, with the greatest Pleasure and Satisfaction, paying and receiving mutual Visits and Compliments, and indulging ourselves in innocent Mirth, with the same Freedom as if we had been in our native Country, or any other Part of *Europe*.

THE Beginning of the new Year we began to look out carefully for a Passage to *Sidon*, where the *French* have a Consul who goes annually to *Jerusalem*, as has been already mentioned, to whom our good Friend and Companion M. *Du Marais* was to carry Letters from the Consul of the same Nation at *Smyrna*. After we had waited

waited with Impatience till the Middle of *January*, but to no purpose, we thought it not proper to let slip an Opportunity that offered, of embarking in a *Turkish* Saick or Merchantman bound to *Tripoly* in *Syria*, which was also to touch at *Rhodes* and *Cyprus*. Accordingly we made a Bargain with the Master of the Vessel, put our Tents and other Baggage on board, and having taken a hearty Farewell of our *European* Friends, whose Kindness we ought always to remember and mention with the utmost Gratitude, we sailed from *Smyrna* the 18th of *January* 1733-4, with a favourable Gale at East, and as pleasant Weather as could be expected in the Winter Season.

HAVING got safely out of the Bay of *Smyrna*, and doubled Cape *Carabouron*, we put into the Port of *Scio* to wait for a North Wind to carry us out of the *Archipelago*; and the Wind happily coming about to that Point the next Morning, we weighed Anchor, and the Day following passed by the Western Cape of *Samos*, leaving *Nicaria* and the Isles of *Fourni* on our Right. In this Cape of *Samos* the Sailors tell us there appears a Light in the Night-time, which is plainly to be seen at Sea, but is invisible on Shore; and the Place being so steep that no Person can be supposed to inhabit there, they will needs have the Fire to be miraculous*; but as we sailed by this Island in the Day-time, I can neither deny nor confirm their Assertion. On the 23d we left the Isle of *Patmos* to the Westward, and the next Day passed by abundance of little Islands, most of them uninhabited, and all of them so inconsiderable as not to deserve any particular Notice. The 24th we were becalmed off the

* M. *Thevenot* says he saw this Light, and considered it attentively for the Space of an Hour, it appearing to be about two hundred Paces from the Sea-side, and rising and falling like a Candle; and, in short, he seems to believe it is miraculous: But M. *Tournefort*, not quite so superstitious as his Countryman, says he is per-

suaded of the contrary; and supposing that any such Fire was ever perceived, he doubts not but it was kindled either by the Monks or Shepherds, partly to divert themselves, and partly to keep up the Belief of the great Miracle; as it is call'd by the Priests of the Island,

Island

Island called *Lango* by the *Turks*, *Stanchio* by the *Greeks*, and anciently *Cos* or *Coos*.

This Island affords a pleasant Prospect as as we approach it, being for the most part a fine level Country, but rising gradually into Hills towards the East, from whence several little Streams fall into the Plain, and render it exceeding fruitful. It is about eighty Miles in Circumference, lying twelve Miles distant from the South-West Part of the Continent of *Natolia*, and has one large Town in it of the same Name with the Island, which has a good Harbour defended by a Castle. The *Turkish* Gallies frequently lie in this Port, and their Shipping often touch here in their Passage from *Constantinople* to *Egypt*. The Country abounds with *Cypress* and *Turpentine-Trees**, and is furnished with Variety of Plants that are valuable for their medicinal Virtues: And as for the Wines of *Coos*, we find them famous in Antiquity†. The present Inhabitants are most of them *Greeks*, as in the other Islands of the *Archipelago*, except the *Turkish* Garrison of the Town and Castle.

As our Vessel lay off this Island, the Sight of it naturally brought to our Memory some of those eminent Men to whom it formerly gave Birth, who have rendered their Names immortal, and done Honour to their Profession and to their native Country. At the Head of these

* *M. Thevenot* tells us of a Tree in this Island, whose Branches spread to such a vast Distance from its Trunk, that two thousand Men might easily stand under its Shade. He says its Boughs were supported by Props of Timber and Pillars of Stone, there being several Barbers Shops, Coffee-houses, and such-like Places underneath it, with a great many

Seats and Benches. He adds, that the Tree was like a *Sycamore*, but bore a Fruit like a *Chestnut*. As to the Truth of this Account, I leave it to the Reader's Judgment.

† The Wines of this Island were reckon'd loosening and purgative by the Ancients, as appears from that Passage of *Horace*,

—*Si dura morabitur alvus,*
Mitulus & viles pellent obstantia conchæ,
Et lapathi brevis herba; sed albo non sine Coo.

Sat. IV. Lib. II.

And upon the same Account they solventia, by *Perfius*, Sat. V.
are call'd *lubrica*, that is *alvum* 135.

stands

stands that Prince of Physicians *Hippocrates*, whose superior Abilities so established his Reputation, that both Ancients and Moderns are unanimous in giving him his just Applause. In the Time of this great Man a Pestilence made terrible Devastation in several Parts of the World; which is said to have begun in *Ethiopia*, from thence to have passed into *Libya* and *Egypt*, then to have invaded *Judea*, *Phœnicia*, *Syria*, and the whole *Persian* Empire, and lastly to have spread itself into *Greece*, and broke in upon *Athens* like a raging Torrent. *Thucydides*, who was seized with that Distemper, but recovered, and afterwards freely visited many others that were afflicted with it, has described very minutely the several Circumstances and Symptoms that attended it; in order, as he himself says, that a faithful and exact Account of that Calamity might serve as an Instruction to Posterity, in case the like should ever happen again. *Lucretius* has also given us a poetical Description of it; and *Hippocrates*, who was employ'd in visiting the Sick, has written of it as a Physician.

THIS Pestilence baffled the utmost Efforts of Art, and the most robust Constitutions were not able to withstand its Attacks: In a Word, it swept away vast Numbers at *Athens*, and amongst the rest *Pericles*, one of the greatest Men that City ever produced; who, while he lived, was the main Stay and Support of the *Athenian* Republick, and who perhaps is the only one of whom it can be said, that he maintained himself in full Credit for forty Years together in a popular Government. He acted, as an excellent Historian observes, with so much Wisdom, Moderation, Disinterestedness, and Zeal for the publick Good; he discovered, in all Things, so great a Superiority of Talents, and gave so exalted an Idea of his Experience, Capacity, and Integrity, that he acquired the Confidence of all the *Athenians*, and fixed in his own Favour, during the long Time he was in Power, their natural Fickleness and Inconstancy. He suppressed that Jealousy, which an extreme Fondness for Liberty had made them entertain against all Citizens distinguished by their Merit and Authority: And the most surprizing Circumstance

Circumstance is, he gain'd this great Ascendant merely by Persuasion, without employing Force, low Artifices, or any of those little Shifts which a mean Politician excuses in himself, upon the specious Pretence that the Necessity of publick Affairs and Reasons of State make them necessary.——But to come to what relates to *Hippocrates*.

THE Plague, as has been hinted already, had made grievous Havock in *Persia*, before it spread itself into *Attica*: Upon which Occasion *Artaxerxes*, the *Persian* Monarch, who had heard of the vast Reputation of *Hippocrates*, caused him to be invited by Letters to come into his Dominions, in order to prescribe to those who were infected. The King made him the most advantageous Offers, setting no Bounds to his Rewards on the Side of Interest, and, with regard to Honours, promising to make him equal with the most considerable Persons of his Court. But all the tempting Glitter of the *Persian* Riches and Dignities could not corrupt *Hippocrates*, or stifle that Hatred and Aversion which the *Grecians* had entertained for the *Persians*, ever since those *Asiatics* had invaded their Country. The honest *Physician* therefore sent this Answer to his Invitation, *That he was free from either Wants or Desires, that he owed all his Cares to his Fellow-Citizens and Countrymen, and that he would not leave the Grecians in Distress, to give his Assistance to Barbarians.* *Artaxerxes*, enraged at this Denial to the highest Degree, sent to the City of *Cos*, the native Place of *Hippocrates*, and where he then resided, commanding the Inhabitants to deliver him up, that he might be punished according to his Insolence and Perverseness; and threatening, in case of Refusal, to demolish their City, and lay waste their whole Island. The *Coans*, however, let this haughty Monarch know, that the Menaces of *Darius* and *Xerxes* had not been able to make them comply on another Occasion, and that his Threats should be equally impotent on the present; that, let the Consequence be what it would, they would never give up their Fellow-Citizen into his Hands; and that they relied upon the Gods for Protection.

As

As *Hippocrates* had said that he owed himself entirely to his Country, so the Moment he was sent for to *Athens* he went thither accordingly, and continued there while the Plague raged with the greatest Fury; nor did he leave the City till it was quite free from that Distemper. He devoted himself entirely to the Service of the Sick, and sent several of his Disciples into the infected Parts of the Country, after he had instructed them in what Manner to treat their Patients. The *Athenians*, affected with the deepest Sense of Gratitude for the generous Care and Attendance of this great Physician, ordained by a publick Decree, that he should be initiated in the most exalted Mysteries, in the same Manner as *Hercules* the Son of *Jupiter*; that a Crown of Gold should be presented him; and that the Decree by which it was granted should be read aloud by an Herald at the *Panathenæa**, a solemn

* This Festival was first instituted by *Erichonius* or *Orpheus*, and called simply *Athenæa*; but was renewed and enlarged by *Theseus*, when he had united the several Towns of *Attica* into one City, and then called *Panathenæa*, or the Feast of all the *Athenians*. At first it continued only one Day, but afterwards was prolonged several Days, and celebrated with greater Preparations and Magnificence than was usual in the primitive Times. There were two Solemnities of this Name, the *great*, and the *little*; the former of which was kept once in five Years, and the latter every third Year, or rather, as some think, annually. In these Feasts were exhibited Racing, gymnastic Exercises, and Contentions for the Prizes of Musick and Poetry, which last were first instituted by *Pericles*: And ten Commissaries, elected out of the ten Tribes of the *Athenians*, presided on these Occasions, to regulate the Forms, and distribute the

Rewards to the Victors. The first Day in the Morning a Race was run by Persons on foot, each carrying a lighted Torch in his Hand; and in the Afternoon they ran the same Course on horseback. The gymnastic or athletic Combats follow'd the Races; and lastly the musical Contention, in which were sung the Praises of *Harmodius* and *Aristogiton*, who deliver'd *Athens* from the Tyranny of *Pisistratus's* Sons, to which was added the Elogium of *Isabrybulus*, who expell'd the thirty Tyrants. Sacrifices were also offer'd at these Solemnities, towards which every one of the *Athenian* Boroughs contributed an Ox; and of the Flesh that remain'd a publick Entertainment was made for the whole Assembly. In the greater Festival most of the same Rites and Ceremonies were perform'd as in the lesser, but perhaps with more Splendor and Magnificence, with the Addition of some others, particularly the grand Procession wherein *Miner-*
Festival

Festival celebrated at *Athens* in Honour of *Minerva*: That the Freedom of the City should be given him, and himself be maintained, at the publick Charge, in the *Prytaneum*, all his Life-time, if he thought proper: In fine, that the Children of all the People of *Cos*, which had given Birth to so great a Man, might be maintained and educated in *Athens*, in the same Manner as if they had been Natives of that City.

THOUGH *Hippocrates* carried the Art of Healing to such a Pitch of Perfection, it is sunk at present to the lowest Ebb amongst the ignorant *Greeks* of the Islands of the *Archipelago*, and even those of the Continents of *Europe* and *Asia*. The Physicians all over the *Levant*, says *M. Tournefort*, are generally *Jews* or Natives of *Candia*, old Nurselings of *Padua*, who dare purge none but such as are upon the mending Hand. The whole Science of the Orientals, in Matter of Distempers, consists in giving of fat Broths to such as are in a Fever, and in reducing their Diet next to nothing; that is, for the first fifteen or sixteen Days of a continual Fever, they will not suffer the Patient to take any thing but a slender Panada twice a Day, or two Doses of Rice-Water. Thus fares it with these poor *Greeks*, whom the slightest Fever, with their way of managing, reduces to Skin and Bones, and they are whole Years in recovering. *Hippocrates*, (adds the above-mentioned *French Traveller*) the most learned of all the *Greek* Physicians, had good Reason to condemn this outrageous Method of dieting, and prescribes Purgatives as soon as ever the Symptoms sufficiently appear. If the Patient grows light-headed, (continues the same Writer) he is presently looked upon as possessed by the Devil; the Physicians and Surgeons are immediately dismissed, and the *Papas* are sent for; who, after they have extolled the wise Conduct of his Parents or Relations, fall to repeating certain Prayers, and almost drown the Patient with Holy Water; and so torment him

va's sacred Garment was carried, upon which were curiously described the Achievements of that Goddess against the Giants, and also the Effigies of *Jupiter*; the

Heroes, and such as had distinguish'd themselves by their valiant and noble Exploits in the Service of their Country.

with

with Exorcisms, that, instead of abating, they add to his Delirium.

As the Island of *Cos* gave Birth to *Hippocrates* the Chief of Physicians, so it did likewise to *Apelles** the most celebrated Painter of Antiquity, who drew that famous Picture of *Venus* rising naked out of the Sea, which being hung up in one of the principal Temples of the Island, was from thence conveyed to *Rome* and dedicated to *Cæsar*, that Goddess being the supposed Mother of the *Julian* Family. This excellent Artist flourished in the Time of *Alexander* the Great, and was in high Favour with that Prince, who would suffer no other Person but *Apelles* to draw his Picture, nor any one to make his Statue but *Lyfippus*†. How well the Painter succeeded in this Particular, may be judged from an Observation of *Plutarch*, That of two *Alexanders*, the one, begotten by *Philip*, was *invincible*; the other, drawn by *Apelles*, was *inimitable*. It is said he drew a Picture of *Campeffe*, one of *Alexander's* Concubines, with whom he fell in Love; which that Prince understanding, generously resigned her to *Apelles*. Most Authors say that *Alexander* had a Taste for the whole Circle of Arts, and knew their Value and Usefulness; and that Musick, Painting, Sculpture, and Architecture, flourished in his Reign, because they found

* Our Author, probably deceived by some Authority or other which he relied upon without Examination, has involved himself in a Contradiction; for not long ago (p. 77 of this Volume) he made *Apelles* a Native of *Ephesus*, whereas that Painter was born in *Cos* according to all Authors that I have consulted. I thought pro-

per to point out this Mistake to the Reader, who doubtless will easily excuse it, considering that the best Writers are liable to Inadvertencies and Errors.---
Quandoque bonus dormitat Homerus.

† To this purpose he made a Decree, as several Authors inform us, particularly *Horace*.

*Edicto vetuit ne quis se præter Apellem
Pingeret, aut alius Lyfippo duceret æra
Fortis Alexandri vultum simulantia.*

Lib. II. Epist. I. 239.

None but *Apelles'* Hand shall paint my Face,
None but *Lyfippus* make me breathe in Brass:
So spake his Edict.

in him both a skilful Judge and a generous Protector, who was both able to distinguish and reward Merit: But *Ælian* tells us a Story, which gives us no good Opinion of his Judgment in Painting, namely, That *Apelles* had drawn a fine Horse, which Piece *Alexander* did not much approve of, but that his Horse fell a neighing at the Sight of it; whereupon the Painter freely told the Monarch, that the Steed seemed to understand Painting better than his Master.—Several other eminent Natives of this Island might be enumerated, but the two already mentioned may suffice, as being the most distinguished.

On the 25th in the Morning it blew a gentle Gale from the North-West, which at length grew so strong, that it drove us from the Course we intended to have kept along the Coast of *Natolia*, and carried us between the Island of *Rhodes* and *Scarpanto*. This latter, anciently called *Carpathus*, from whence the Sea thereabout obtained the Name of the *Carpathian* Sea, is situated between *Rhodes* and *Candia*. It is about forty Miles in Compass, is for the most Part mountainous and rocky, and has several good Quarries of Marble. The principal Town is of the same Name with the Island, lies on the Western Coast of it, and has a tolerable Harbour. It is under the Dominion of the *Turks*; but, as the Seamen informed us, is chiefly inhabited by Christians of the *Greek* Communion.

THE 26th the Wind coming to the South-West, we doubled the Southern Promontory of *Rhodes*, and had a full View of *Atabyrus*, mentioned by *Strabo*. On the 27th in the Morning we had heavy Rain, with Thunder and Lightning; but the Wind continuing fair, about Two in the Afternoon we came to an Anchor in the Harbour of *Rhodes*, the chief Town of the Island, situated on its Eastern Coast. We lay ten Days in this Port, during which Time we had an Opportunity of viewing the Place, and making several Observations and Enquiries; but it being uncertain how soon our Vessel would fail, we made no Excursions into the Country.

RHODES

RHODES is the most considerable Island in the Eastern Part of the *Mediterranean*, except *Cyprus* and *Candia*. It lies about twenty Miles South of the Continent of *Asia Minor*, is threescore Miles in Length from North to South, and twenty-five Miles broad in some Places. It has formerly gone under the Names of *Asteria*, *Corymbia*, *Ethraea*, and many others; and as for the Name of *Rhodes*, some are of Opinion it was so called by the *Grecians*, from a Word in their Language signifying a Rose, on Account of the great Number of those Flowers which the Country produces; whilst others have Recourse to Fable, and say that it received that Name from *Rhoda*, one of the Daughters of *Apollo* and *Venus*.

THE chief Town or City of this Island, called also *Rhodes*, stands partly on the Rising of a Hill, and is three Miles in Circumference. The Streets are most of them broad, strait, and well paved; and in the Middle of the largest Street there is a Pavement of white Marble, about a Foot broad, which runs from one End of it to the other. In this Street most of the Knights of *St. John of Jerusalem*, now commonly called the Knights of *Malta*, are supposed to have resided, several of their Coats of Arms being still visible in the Walls of their Houses, which have been handsome Buildings, but are now very much decayed. The Palace of the Grand Master is at the upper End of the Street, but is now converted into a Prison for the Chams of *Tartary*, whom the Grand Signior sometimes deposes and banishes to this Place; and it is said he generally keeps some of the *Tartarian* Princes here, to set up against the reigning Cham, in case he disputes his Orders. The Church of *St. John*, which adjoins to this Palace, is turned into a Mosque; over the great Gate whereof is a little Niche, and above that a Bas-Relief, but pretty much defaced, representing our Saviour, the Blessed Virgin, and *St. John* holding the Cross. The Inhabitants of *Rhodes*, properly speaking, are only *Turks* and *Jews*; for as to the Christians, though they are allowed to have Shops within the Walls, and to come thither and follow their Business in the Day-time, they are obliged to retire every Night to their respective Habitations without the City.

THE

THE Fortifications of *Rhodes* are very considerable, it being defended by three Walls and as many Ditches, and is esteemed one of the strongest Fortresses in the *Turkish* Dominions. The Town has two Harbours, one of which is square and spacious, but it is rather too much exposed to the Easterly Winds, and even to the North. When the Knights were in Possession of the Island, they intended to have made another Port near the Castle of *St. Angelo*, which would have been secured from all Winds whatever; but they lost the Place before they could put their Design in Execution. On the Right Hand as we enter the Port, the *Turks* have built a new Tower, in the room of the old one which was called the Tower of *St. Nicholas*, and have furnished it well with Cannon. Over-against this, on the other Side of the Port, is the old Castle of *St. Angelo* above-mentioned, but it appears somewhat ruinous and neglected. This Tower and Castle at the Mouth of the Harbour, which is above fifty Fathoms wide, are built upon the two Spots of Ground where stood the Feet of the famous *Colossus*, one of the seven Wonders of the World, of which I shall presently give a particular Account.

THERE is a Bastion on the Sea-side, adjoining to the Tower of *St. Nicholas*, wherein are mounted nine or ten very large Guns, which entirely command the Entrance of the greater Harbour. Next to this is the Galley-Port, which is covered by a Tongue of a Rock shooting out from the main Land, whereon stands an old Castle, called in the Time of the Knights the Castle of *St. Elmo*. This is a good Harbour and capable of containing a great Number of Gallies; but the Mouth of it is so narrow, that only one Galley can enter at a Time. It is every Night shut up with a Chain, laid across from the Castle of *St. Elmo* to a little Fort over-against it, at the Extremity of a Mole which runs into the Sea about five and twenty or thirty Paces. At the other End of this Mole, towards the Land, stands another little Tower; and at a small Distance from it there is a *Turkish* Burying-Ground, where are the Sepulchres of the Beys of *Rhodes* and other Persons of Distinction, covered over with hand-
some

some Cupolas of Free-stone, supported by Columns and Arches. There is a Piazza, or Square, on the Side of the Galley-Port, planted with Trees and adorned with an agreeable Fountain; and near the Bottom of the Port is the Arsenal, where they build Gallies and Saicks.

The Walls of the City, especially towards the great Harbour, are very high and strong, on the Top of which are planted many small Pieces of Cannon, and below there are Port-holes for the largest. Over-against the Bastion that is between the two Ports, stands a good Tower encompassed with a Ditch, which has several great Guns mounted upon it, to hinder any suspected Ships from approaching the Harbour. The Fortifications on the Land-side are said to be equally strong, but Strangers cannot view them with the same Liberty, for Fear of giving Offence to the *Turks*, and being looked upon as Spies or designing Persons.

ON the Side of the Town towards the Land there are two Gates, and one towards the Sea, over which last is placed the Head of a Dragon, which they tell us did incredible Mischief formerly in this Island, and wasted all the Country, till it was killed by *Deodate de Gozen*, a *Frenchman*, one of the Knights of *St. John of Jerusalem*. These Knights, it seems, frequently attacked it, but the Scales being Proof against their Arms, it destroyed so many of them, that the Grand Master at length ordered them to make no more Attempts of that Kind; but *Gozen*, however, by the Assistance of a Couple of Dogs, destroyed afterwards this terrible Monster. For my Part, I give but very little Credit to Stories of this Nature, and therefore shall not amuse the Reader with the Circumstance of this pretended Combat, which deserves to be ranked with that of *St. George*, and such-like romantick Fables. However, that there is a Head over the Gate is certain, which is every way as big as a Horse's Head, with a Snout somewhat resembling that of a Hog. The Top of it is flat, its Eyes are large, and the Jaws of it are slit up to the Ears, having long sharp Teeth both above and below. Its Skin appears to be very hard, and of a greyish

greyish Colour; but this last Particular, by reason of the Dust that sticks to it, cannot be positively determined. What Creature this Head belonged to, I shall not pretend to affirm; but I am inclined to think it is no other than that of a Crocodile, which might probably be brought from *Egypt* to this Island.

THE Air of *Rhodes* is reckoned very healthful, and the Country is exceeding pleasant, cloathed with Trees and Herbage almost continually green; and the Sky is generally so serene and clear, that seldom a Day passes where-in the Sun does not shine upon it, if we may depend upon *Pliny's* Observation. How true this may be, if considered with respect to the whole Island, I cannot say; but this I am sure of, that whilst we lay in the Port of *Rhodes*, we had not Sight of the Sun for two or three Days together. The Country affords every thing necessary for the Support of its Inhabitants, and Plenty of those things which render Life agreeable, especially Wines*, which are very much admir'd; though it must be acknowledged they have not abundance of Corn, but then they are well supplied with it from the neighbouring Continent of *Natolia*.

THE celebrated *Colossus* of *Rhodes*, of which I promis'd to give an Account, was a brazen Statue of a prodigious Size, whose Face represented the Sun or *Apollo*, to whom this Image was dedicated. The Height of it was seventy Cubits, or one hundred and five Feet, and every Part proportionable, the Thumb being so big that few Men could grasp it with their Arms, and every Finger of the Size of an ordinary Statue. One of its Feet stood on one

* Amongst the several Species of Vines which *Virgil* enumerates, he does not forget to mention the *Rhodian*:

*Non ego te, mensis & Diis accepta secundis,
Transferim, Rhodia* ————— *Georg. II. 101.*

From whence it seems as if the Wine of this Island was frequently used by the *Romans* in their Libations; and accordingly *Mr. Dryden* has thus translated the Passage:

The *Rhodian*, sacred to the solemn Day,
In second Services is pour'd to *Jove*,
And best accepted by the Gods above.

Side of the Mouth of the Harbour, and the other on the opposite Side, as already mentioned; so that Ships under Sail pass'd between its Legs*. *Demetrius Poliorcetes*, having come to an Accommodation with the *Rhodians*, after he had besieged their City for a Twelvemonth without being able to take it, presented them, at his Departure, with all the military Engines he had employed in carrying on the Siege. These they afterwards sold for three hundred Talents, (about three hundred thousand Crowns) which they expended, together with an additional Sum of their own, in erecting this wonderful *Colossus*. *Chares*, a Native of *Lindus*, another Town in the Island, who had been educated under that great Artist *Lyfippus*, was the Statuary employed in the Work, which he was twelve Years in compleating; having begun it in the Year before Christ 300, and finished it in the Year 288.

SIXTY-SIX Years after this, that is, 222 Years before our Saviour, *Rhodes* suffered very great Damage by a violent Earthquake. The Walls of the City, the Arsenals, and most of the Houses, were reduced to a ruinous Condition; and this mighty *Colossus*, which seemed to be proof against the Injuries of Time, was thrown down and demolished. The Loss occasioned by this Earthquake amounted to immense Sums; and the *Rhodians*, reduced to the utmost Distress, sent Deputies to all the neighbour-

* A modern Historian, after having describ'd this enormous Statue, gives us his Sentiments concerning it, which seem to me to be very judicious. "I find it doubted, says he, by some of our Moderns, whether there ever was such a Statue as the *Colossus* abovemention'd; and indeed the extravagant Dimensions ascrib'd to it would tempt the most credulous to doubt the Truth of this Relation, were it not mention'd by so many Writers of Reputation, and at a Time when Learning was at the Height, and there were so

"many ingenious Men among the
 "Greeks and Romans, who would
 "infallibly have contradicted the
 "Story, if it had been altogether
 "a Fiction. What I am inclined
 "therefore to believe of this *Co-*
 "*lossus* is, that there was at
 "*Rhodes* an Image dedicated to
 "the Sun of a prodigious Size
 "and Dimensions; but that from
 "some hyperbolical or figurative
 "Expressions used by some Wri-
 "ters, which others have taken
 "to be literally true, the Di-
 "mensions have been conside-
 "rably magnified beyond the real
 "Size."

ing

ing States and Princes, imploring Relief in that melancholy Conjunction. It is said indeed, that they represented their Condition worse than it was in Reality, and exaggerated their Losses to a great Degree: But however that be, an Emulation worthy of Praise, and scarce to be parallel'd in History, prevailed in favour of that unfortunate City; and *Hiero* and *Gelon* in *Sicily*, and *Ptolemy* in *Egypt*, signalized themselves in a peculiar Manner on that Occasion. The two *Sicilian* Princes contributed above a hundred Talents to repair the Loss sustained by the *Rhodians*, and erected two Statues in the publick Square, one of which represented the People of *Rhodes*, and the other those of *Syracuse*; the former placing a Crown on the latter, to testify, as *Polybius* interprets it, that the *Syracusans* thought the Opportunity of relieving the *Rhodians* a Favour and Obligation to themselves. *Ptolemy*, besides other Expences amounting to a considerable Sum, supplied that People with three hundred Talents, a Million of Bushels of Corn, Timber sufficient for building twenty Galleys, and a vast Quantity of Wood for other Uses; all which Donations were accompanied with three thousand Talents for erecting the *Colossus* anew. *Antigonus*, *Seleucus*, *Prusias*, *Mithridates*, and several other Princes, as well as Cities, distinguished themselves by their Liberality to the Sufferers. Even private Persons strove to have a Share in this noble Act of Humanity; whereof History gives us a remarkable Instance in a Lady whose Name was *Chryseis*, who from her own Substance contributed a hundred thousand Bushels of Corn towards the Relief of the distressed *Rhodians*.

By these extraordinary Liberalities *Rhodes* was rebuilt in a few Years, and raised to a higher Pitch of Opulence and Splendor than she had ever before experienced; for some Authors have affirmed, that the Money arising from the Contributions already mentioned, amounted to five times as much as the Loss which the *Rhodians* had sustained. But in my Opinion, this People behaved a little dishonourably in return for so much Kindness and Generosity; for instead of employing the Sums they had received

ceived in replacing the *Colossus*, according to the Intention of several of the Donors, they pretended that the Oracle of *Delphos* had forbid them to do it, and commanded them to reserve that Money for other Purposes. Thus the *Colossus* lay neglected on the Ground for the Space of eight hundred and ninety-four Years; at the Expiration of which, that is, in the Year of our Lord 672, *Moawias*, the sixth Caliph or Emperor of the *Saracens*, having made himself Master of *Rhodes*, sold this Statue to a *Jewish* Merchant, who loaded nine hundred Camels with the Metal; which therefore, allowing eight hundred Pounds Weight to each Load, (beside the Diminution we may reasonably suppose the Statue had suffer'd by Rust, and probably by Theft, in so long a Course of Time) amounted to seven hundred and thirty thousand Pounds Weight, or three hundred and sixty Tons: A prodigious Quantity of Brass to be employed in forming one single Statue!

As I have mentioned the Siege of *Rhodes* by *Demetrius*, permit me to give an Instance of his Behaviour there, which I think greatly redounds to his Honour, as it shews his Taste for the Arts, and his Esteem for those who particularly distinguish'd themselves in improving and bringing them to Perfection. *Rhodes* was at that Time the Residence of a celebrated Painter, named *Protogenes*, who was Native of *Caunus* a City of *Caria*, which was then subject to the *Rhodians*. The Apartment where he exercised his Profession was in the Suburbs, without the Walls of the City, when *Demetrius* first invested it; but neither the Presence of the Enemies who then surrounded him, nor the perpetual Din of Arms, could induce him to discontinue his Work, or quit his Habitation. *Demetrius*, being surprized at his Conduct, one Day asked him his Reasons for such a Proceeding; to which the Painter answered, *It is because I'm sensible you have declared War against the Rhodians, and not against the Arts and Sciences.* Nor was he deceiv'd in that Opinion, for *Demetrius* actually shew'd himself their Protector; ordering a Guard to be placed round his House, that the Artist might enjoy as much Tranquillity as possible, at least Security in the midst of those Ravages and Tumults wherewith War is

always accompanied. The Prince also frequently went to see *Protogenes* at Work, and could never sufficiently admire his continual Application, and his superior Excellency in the Art of Painting.

THE Master-piece of this Painter was an historical Picture relating to a fabulous Hero whom the *Rhodians* acknowledged as their Founder. *Protogenes* had employ'd seven Years in finishing this Piece; and when *Apelles* first saw it, he was transported with Admiration. During the whole Time he applied himself to this Work, if we may believe *Pliny*, he confined himself to a very rigid and abstemious Life, that the Delicacy of his Taste and Imagination might not be affected by his Diet; living chiefly on boiled Lupines, a kind of Pulse which satisfied his Thirst as well as Hunger. This admirable Piece was carried to *Rome*, and hung up in the Temple of *Peace*, where it remained to the Time of *Pliny*; but it was at last destroyed by Fire, sharing the Fate of the Temple wherein it was deposited.

THE same *Pliny* informs us, that one of the Figures in this Picture was a Dog *, which was admired by all good Judges, and had cost the Painter a great deal of Pains and Application, without his being able to finish it to his own Satisfaction, though he was sufficiently pleased with all the rest of the Performance. He endeavoured to represent the Dog panting and foaming at the Mouth, as after a long Chace; and employed all the Skill he was capable of exerting on that Occasion, but still remained dissatisfied with what he had done. Art, in his Opinion, was more visible than it ought to have been; a mere Resemblance could not please him, nor scarce any thing

* Est in eâ canis mire factus, ut quem pariter casus & ars pinxerint. Non judicabat se exprimere in eo spumam anhelantis posse, cum in reliqua omni parte (quod difficillimum erat) sibi ipsi satisfecisset. Displicebat autem ars ipsa, nec minui poterat, & videbatur nimia, ac longius à veritate discedere, spumaque illa pingi, non ex ore nasci; auxio animi cruciatus,

cum in pictura verum esse, non verisimile, vellet. Absterferat sæpius mutaveratque penicillum, nullo modo sibi approbans. Postremò, iratus arti quòd intelligeretur, spongiam eam impegit in viso loco tabulæ, & illa reposuit ablatis colores, qualiter cura optabat; fecitque in picturâ fortunam naturam. *Plin, Lib. xxxv. cap. 10.*

but Reality itself; for he was desirous that the Foam should not seem painted, but be thought actually flowing out of the Mouth of the Animal. He frequently retouch'd this Part, and suffer'd a Degree of Torture from his Anxiety to express the Ideas he had form'd in the most natural and lively Manner. All his Attempts, however, were ineffectual, till at last, despairing of ever coming up to his Design, and falling into a violent Passion, he threw at the Dog's Mouth the Sponge with which he used to wipe out his Colours, whereby the Foam was represented to his Satisfaction, and thus Chance accomplish'd what Art had not been able to effect.

THIS great Artist is censur'd for being too difficult to be pleased, and for retouching his Pictures too frequently, sometimes diminishing by that means, instead of heightening their Beauties. *Apelles*, who allowed *Protogenes* to have had a great Number of excellent Qualities, and almost regarded him as his Equal, or even as his Master, yet condemned in him this Defect, of not knowing when to finish his Works and lay down his Pencil; which Want of Discretion, as *Cicero* observes, or not knowing when to have done, is very pernicious to an Orator as well as a Painter; and indeed it is a Fault to which the wisest of Men are extremely liable on many Occasions.

BEFORE I leave *Rhodes*, it may not be disagreeable to look a little into the History of that Island. According to *Dr. Heylin*, it was first peopled by *Dodanim* the youngest Son of *Javan*, and Grandson of *Japhet*, whom the *Greeks* call'd *Rhodanim*, and from whom he supposes the Country deriv'd its Name. This Change of the *D* into *R*, which Letters in the *Hebrew* are scarcely to be distinguish'd, is perhaps as good a Shift as to extract the Name of *Doris*, and the *Dorians*, in *Peloponnesus*, from the same *Dodanim*. But nothing is more obscure and uncertain than the Origin and Pedigree of Nations, especially when we depend entirely upon the Resemblance of Names, which are frequently strained and altered to serve an Hypothesis, without any other Authority to support our Conjectures. I shall therefore leave Disputes of this Nature to those who have more Leisure or Inclination to pursue them, and
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only meddle with such Parts of the *Rhodian* History as are free from Doubt and Obscurity.

ABOUT three hundred and fifty-eight Years before our Saviour, we find *Rhodes*, *Cbias*, *Cos*, and *Byzantium* taking up Arms against *Athens*, upon which they had been long dependant: But a Peace was concluded three Years afterwards, whereby those Cities were left in full Enjoyment of their Liberty. The Freedom of the *Rhodians*, however, was of a short Continuance; for *Mausolus*, King of *Caria*, who had assisted them in throwing off the *Athenian* Yoke, imposed his own upon them; and having openly declared himself in favour of the Rich and Powerful, he enslaved the People, and made them suffer exceedingly. He died the second Year after the Conclusion of the above-mentioned Peace, and was succeeded by his Queen *Artemisia*; who, being supported with all the Influence of the King of *Persia*, maintained her Power in *Rhodes* and the other Islands lately subjected by her Husband.

WE are informed by *Vitruvius*, that, after the Death of *Mausolus*, the *Rhodians*, not liking the Government of *Artemisia*, attempted to dethrone her; and for that Purpose sailed from *Rhodes* with their Fleet, and entered the great Port of *Halicarnassus*. The Queen, having had Notice of their Design, gave the Inhabitants Orders to keep within the Walls, and upon the Enemy's Arrival to raise great Shouts, and shew other Signs of Joy, as if they were ready to surrender the City. This was done accordingly; and the *Rhodians*, being deceived by the Stratagem, quitted their Ships in haste, leaving no Guard to take care of them, and ran confusedly into the Town without any Apprehension of Danger. In the mean time *Artemisia* came out with her Gallies from the little Port, through a small Canal which she had caused to be cut on purpose, enter'd the great Port, seized the Enemy's Fleet without Opposition, and, having put her own Soldiers and Mariners on board it, set sail immediately; while the poor *Rhodians* were all put to the Sword, having no Means of escaping. As the Queen advanced towards *Rhodes*, the Inhabitants, seeing their

Vessels adorn'd with Wreaths of Laurel, made no doubt but their Fleet had been victorious, and accordingly receiv'd it into their Harbour with great Acclamations and Rejoicings. Thus *Artemisia* got Possession of the City without Resistance, put the principal Inhabitants to Death, caused a Trophy of her Victory to be erected in it, and set up two Statues of Brass, one of which represented the City of *Rhodes*, and the other herself branding it with a hot Iron.—All this does not express a forlorn and inconsolable Widow, that passed her whole Time in Grief and Lamentation, as *Artemisia* is represented by most Writers; which makes it reasonable to suspect the Truth of some Accounts we meet with of the excessive Mourning of that Princess.

THE *Rhodians* being thus entirely enslav'd by *Artemisia*, and unable to support any longer so severe and shameful a Servitude, had recourse to the *Athenians*, and implored their Protection. Though they had render'd themselves utterly unworthy of it by their Revolt, yet *Demosthenes* undertook to harangue the People in their Behalf; and having set forth their Crime in its full Light, and enlarged upon their Injustice and Perfidy, he then lays before the *Athenians* the great Maxims which in all Ages had constituted the Glory of that Republick; the forgiving of Injuries, the pardoning of Rebels, and the taking upon them the Defence of the Unfortunate. To the Motives of Glory he annexes those of Interest; shewing the Importance of assisting a City that favoured the democratical Form of Government, and of not abandoning so valuable an Island. But whatever Effect this Discourse of *Demosthenes* had, it is very probable that the Death of *Artemisia*, who survived her Husband only two Years, re-established the *Rhodians* in their Liberty.

FROM this Time it appears that the *Rhodians* applied themselves to Navigation and Commerce, and became very considerable for their naval Power. Their Island held the first Rank among those of the *Mediterranean*, as well for the Fertility of its Soil, as the Safety of its Ports and Roads, and on that Account was resorted to by great Numbers of trading Vessels from *Europe*, *Asia*,
and

and *Africa*. It then formed a small but very powerful State, whose Friendship was courted by all Princes; and it endeavour'd to oblige them all, by observing an exact Neutrality, and not intermeddling in the Wars and Quarrels of its Neighbours. As the *Rhodians* were limited to a little Island, all their Power flow'd from their Riches, and their Riches from their Commerce, which therefore they were sensible it was their principal Business to preserve as free as possible with the *Mediterranean* States, which all contributed to their Prosperity. By persisting in this prudent Conduct, the *Rhodians* had render'd their City very flourishing; and as they had long enjoy'd an uninterrupted Peace, they became extremely opulent. But notwithstanding they appear'd to maintain an impartial Neutrality, their Inclination and Interest both attached them to *Ptolemy* King of *Egypt*, with which Country they carried on a large and advantageous Commerce. When *Antigonus*, therefore, demanded Succours of them in his War with *Cyprus*, they intreated him not to compel them to declare against *Ptolemy*, their ancient Friend and Ally: But this prudent Answer drew upon them the Displeasure of *Antigonus*, which he expressed in the severest Menaces; and accordingly, upon his Return from his *Egyptian* Expedition, he sent his Son *Demetrius* with a numerous Fleet and Army, to chastise their Insolence, as he termed it, and to reduce them to his Obedience.

THE *Rhodians*, who foresaw the impending Storm, sent to all the Princes their Allies, and to *Ptolemy* in particular, to implore their Assistance; and the Preparations on each Side were immense. *Demetrius* arrived before *Rhodes* with two hundred Ships of War of different Dimensions, and about a hundred and seventy Transports, that carried above forty thousand Men, without including the Cavalry: He had likewise near a thousand small Vessels laden with Provisions, and all other necessary Accommodations for an Army. The Siege, in a Word, was one of the most remarkable that we meet with in ancient History, the City being defended by a brave People, who had able Commanders, and had acquired great Experience in maritime Affairs; and attack'd, on the other

hand, by so formidable an Enemy as *Demetrius*, who had a surprizingly inventive Genius for forming Machines of War, and who was one of the greatest Captains, and the most expert in the Conduct of Sieges, that Antiquity ever produced. To relate the Particulars of this Siege, which lasted a whole Year, as has been already observ'd, would be too tedious, and inconsistent with my present Design, which is only to give a Summary of the *Rhodian* History. It was put an end to at last by a Treaty of Peace, wherein the Besieged obtained very honourable Terms, *viz.* That the Republick of *Rhodes* should retain the Enjoyment of its Rights, Privileges, and Liberty, without being subject to any Power whatsoever: That the Alliance which had always subsisted between the Republick and *Antigonus* should be renewed and confirmed, with an Obligation on the Part of the *Rhodians* to take up Arms for him in all future Wars, provided it was not against *Ptolemy*: And the City was to deliver an hundred Hostages, to be chosen by *Demetrius*, for the effectual Performance of the stipulated Articles.

I HAVE already related, that *Demetrius*, upon raising the Siege, made the *Rhodians* a Present of all his Machines of War, which they sold, and employ'd the Money in erecting the *Colossus*. That Statue has likewise been described, and an Account given of its Destruction by an Earthquake, a Calamity whereby *Rhodes* sustain'd prodigious Damages, but which were amply repair'd by the compassionate Liberality of the neighbouring States and Princes, and that City quickly restored to its former Opulence and Splendor.

No sooner were the *Rhodians* recovered from their distressed Condition, but a War broke out between them and the *Byzantines*, on occasion of an Imposst which the latter had laid on all Ships that pass'd through the *Bosphorus*; a Tribute that was very grievous to the *Rhodians*, because of the great Trade they carried on in the *Black Sea*. This War, however, did not last long; for the *Rhodians* having found Means to disengage *Achaus* from the *Byzantines*, on whose Assistance they chiefly depended, a Peace was concluded between the two States, the

Byzantines

Byzantines consenting to put Things upon the ancient Footing and to take off the Tribute which had occasion'd the Rupture.

ABOUT two hundred Years before the Christian *Æra*, *Philip* King of *Macedonia* was engaged in a War with the *Rhodians*, over whom he gain'd an inconsiderable Advantage in a naval Engagement near the Island of *Lade*, opposite to the City of *Miletus*: But *Attalus*, King of *Pergamus*, having join'd his Fleet to that of the *Rhodians*, *Philip* was defeated in a second Battle off the Island of *Chios*, wherein he had nine thousand Men kill'd, and a great Number taken Prisoners, with very little Loss on the Side of *Attalus* and the *Rhodians*.

BEING apprehensive, however, of coming under the Dominion of the *Macedonians*, the *Rhodians* thought it was most advisable to side with the *Romans*, whom they faithfully assisted against the above-mention'd *Philip*, and afterwards against *Antiochus* the Great, King of *Syria*. *Polyxenides*, who had been banished from *Rhodes*, was an Admiral in the Service of *Antiochus*, and by a Stratagem defeated *Paufistratus*, who had the Command of the *Rhodian* Fleet appointed to succour the *Romans*. He attack'd him by Surprise in the Harbour of *Samos*, and burnt or sunk nine and twenty of his Ships, *Paufistratus* himself being kill'd in the Engagement. The *Rhodians*, far from being discouraged by this great Loss, only meditated Revenge; and accordingly, with incredible Diligence, fitted out a more powerful Fleet than the former, and join'd that of the *Romans* under the Command of *Æmilius*. This new Fleet of theirs being afterwards detach'd in quest of *Hannibal*, who was bringing some of *Antiochus's* Ships from *Syria* and *Phœnicia*, they met and fought him upon the Coast of *Pamphylia*; and by the Goodness of their Ships, and the Dexterity of their Seamen, they defeated that great Captain, drove him into the Port of *Megiste* near *Patara*, and there block'd him up so closely, as made it impossible for him to act for the Service of the *Syrian* Monarch.

FOR their Services against *Antiochus*, the *Rhodians* had the Provinces of *Lycia* and *Caria*, in *Asia Minor*, con-

ferr'd upon them by the *Romans*, for whom they also signalized their Zeal at the Beginning of the War with *Perseus*; but afterwards, having sent Ambassadors to *Rome*, and to the *Roman Army* in *Macedonia*, who spoke there in favour of that Prince with extraordinary Insolence, they fell under the Displeasure of the *Romans*, who even talked of declaring War against them. The *Rhodians*, alarmed at this, sent two new Deputies to *Rome*, who having with much Difficulty obtained an Audience of the Senate, appeared there as Suppliants, with their Faces bathed in Tears, and dressed in Mourning Habits. After the most abject Submission, and long and warm Solicitations, they were admitted, as they requested to be, into the Alliance of the *Roman People*; but, by way of Punishment, they were deprived of the Provinces of *Lycia* and *Caria*.

THE *Rhodians* remained very faithful to the *Romans* during their Wars with *Mithridates* King of *Pontus*, even when all the other Islands of the *Mediterranean* and *Ægean* Seas revolted to that Prince; but at length, behaving themselves insolently towards the *Roman State*, they lost their Independency, and their Country was made a Province of that Empire; to which it continued subject, and afterwards by turns to the *Greek Emperors* and the *Saracens*, till the Year 1124, when it was reduced by the *Venetians*, but recover'd by *John Ducas* in the Year 1227. The *Turks* made a Conquest of it in 1283; but the Knights of *St. John of Jerusalem*, being driven from the *Holy Land*, made themselves Masters of it about the Year 1309, where they resisted the whole *Turkish* Power for the Space of two hundred Years and upwards.

AT length, in the Year 1522, *Solyman* the Second, call'd the *Magnificent*, being resolv'd to drive the Knights out of this Settlement, in which they had given his Predecessors so much Trouble, came before *Rhodes* in Person with a numerous Fleet, at a Time when there were not above five thousand fighting Men in the City, of whom six hundred wore the Habit of the Order, all of them Men of undaunted Courage and Resolution, and commanded by their Grand Master *de Villiers*, a *Frenchman*, whose

whose Behaviour during the Siege gain'd him great Reputation. The *Turkish* Fleet transported an Army of two hundred thousand Men, who received continual Reinforcements and Supplies of Provisions from the neighbouring Continent of *Natolia*. In short, the Siege was carried on with the greatest Vigour and Fury, and the Place defended by the Besieged with all imaginable Bravery, till being reduced to the utmost Extremity, the valiant Knights were obliged to surrender the City and quit the Island, which has ever since remained under the *Ottoman* Dominion.

OUR Vessel sail'd from *Rhodes* on the 6th of *February* in the Morning, with a fresh Gale at West, whereby we ran about ten Miles an Hour for the greatest Part of the Day; but the Wind slacken'd in the Evening, and before Midnight we were quite becalm'd. We had a continual Rain till Morning, and some Thunder; but about Nine in the Forenoon a gentle Gale sprung up again, and we had pleasant Sailing all that and the following Day. On the 9th it blew very hard, but more Rain falling towards the Evening, the Wind abated. We did not make much Way that Night, but the next Day we ran at least twenty-five Leagues, and made the Island of *Cyprus* a little before Sun-set. The 11th in the Morning we found ourselves off *Cape de Gate*, the most Southern Point of the Island; which having doubled, and pass'd by the Point of *Lymisso*, and afterwards *Cape Grega*, we arrived the same Evening in the Harbour of *Famagusta*.

THE Island of *Cyprus* is situated in the most Easterly Part of the *Mediterranean*, sixty Miles South of the Coast of *Caramania*, and thirty West of *Syria*; and is supposed to have taken its Name from the great Number of *Cypress* Trees that grow in the Country. It stretches from the South-West to the North-East, being about a hundred and fifty Miles in Length, and seventy in Breadth in the widest Part. The Capital of the Island is *Nicosia*, at present the Seat of the *Turkish* Beglerbeg or Viceroy, and formerly the Residence of their Kings. It stands near the Middle of the Country, and is about three Miles
in

in Circumference, but much fallen to Decay, as the People of *Famagusta* informed us.

THE Town of *Famagusta*, supposed to be the ancient *Salamis*, which was said to be built by *Teucer* when banish'd by his Father *, stands on the Eastern Part of the Island, almost over-against *Tripoli* in *Syria*. It is a Place of considerable Strength, and has a pretty good Harbour, but the Entrance is somewhat dangerous for Vessels of large Burthen. It is inhabited by *Turks*, *Greeks*, *Jews*, *Armenians*, and some few *Latins*; but the *Greeks* are most numerous, as they are all over the Island. While *Cyprus* was under the Dominion of the Christians, it was well peopled, having no less than eight hundred or a thousand Villages in it, besides several handsome Cities; but since it has unhappily fallen under the *Turkish*

* When *Teucer* and his Brother *Ajax* went to the Siege of *Troy*, their Father *Telamon*, it seems, gave them a strict Charge, that neither of them should return home without the other. *Ajax*, however, having kill'd himself for Anger, because the *Grecians* had adjudged *Ulysses* to have the Armour of *Achilles*,

Teucer ventur'd to return to his native Country without him; but was expell'd by his Father, and is said to have settled in *Cyprus* and built *Salamis*, which was the Name of the City and Island in the *Saronic Gulf*, whereof *Telamon* was Sovereign. *Horace*, in one of his Odes, has taken notice of this Banishment of *Teucer*:

————— *Teucer Salamina patremque*
Cum fugeret, tamen uda Lyæo
Tempora populeâ fertur vinxisse coronâ,
Sic tristes affatus amicos:
Quo nos cumque feret melior fortuna parente,
Ibimus, ô socii comitesque.
Nil desperandum Teucro duce, & auspice Teucro:
Certus enim promisit Apollo,
Ambiguam tellure novâ Salamina futuram. Lib. I. Od. 7.
 When *Teucer* fled, distress'd by angry Fate,
 His Country, and his Father's Hate,
 With Poplar Crowns he grac'd his drunken Head,
 And thus to drooping Friends he said:
 Whatever *Chance*, the kinder Parent, sends,
 We'll gladly bear, my noble Friends:
 Adieu fond Care, despairing Fears be gone,
 Whilst *Teucer* guides and leads you on;
 Unerring *Phæbus* says our Hands shall raise
 A City in another Place,
 Another *Salamis*. —————

CREECH.

Yoke,

Yoke, they have spread Ruin and Desolation over the Country, and it is now so thinly inhabited, that half the Lands lie uncultivated; and the noble Buildings, which the *Venetians* erected when they were Masters of it, are most of them demolished. Many of the finest Churches were taken from the Christians when the *Turks* conquered the Island, and turned into Mosques; particularly the Cathedral Church of St. *Sophia* in the City of *Nicosia*. In a Word, as far as I can learn, the People are loaded with Taxes, and in other Respects are rigorously treated by their *Mahometan* Masters, which occasions many of them to apostatize, and embrace the *Turkish* Faith, at least in Appearance; especially the Wicked and Profligate, who are generally observed to shake off the Profession of Christianity, when it is attended with Reproach and Oppression.

THE other chief Towns and Ports of *Cyprus* are *Baffo*, *Serines*, *Larneca*, and *Lymisso*. *Baffo*, the ancient *Paphos* or *Paphus*, famous for its Temple of *Venus**, stands on the Western Coast of the Island, and *Serines* on the North. *Larneca*, or *Selines*, stands on the South Side of the Island, not far from Cape *de Gate*, and has a tolerable Harbour. *Lymisso*, formerly *Amathus* †, is situate

* From hence *Horace* (*Lib. I.* retire thither when she leaves *Od. 30.*) calls *Venus* the Queen of *Æneas* and *Achates*: *Paphos*; and *Virgil* makes her

Ipsa Paphum sublimis abit, sedesque revisit
Læta suas; ubi templum illi, centumque Sabæo
Tbure calent aræ, fertisque recentibus balant. *Æn. I. 419;*

————— The Goddess flies sublime
 To visit *Paphos*, and her native Clime;
 Where Garlands ever green, and ever fair,
 With Vows are offer'd, and with solemn Pray'r;
 A hundred Altars in her Temple smoke,
 A thousand bleeding Hearts her Pow'r invoke. DRYDEN.

† This City is mentioned by *Virgil*, *Æn. X. 51.* and had several Mines in its Neighbourhood according to *Ovid*, *Met. X. 220.* It was sacred to *Venus*, who is thence called *Amathusia* by *Tacitus*, and *Pliny* gives that Name

to the whole Island. The City is said to have taken its Name from the Hot Baths near it, the Stream or Vapour of which is called *Amathus* in the Syrian Language.

on the South-East, and is now esteemed the best Port in *Cyprus*.

THE Air of this Country is for the most part hot and dry, and not very healthy; and there are but few Springs and Rivers in the Island; so that if the Rains do not fall plentifully at the usual Seasons, the Inhabitants are very much distressed for want of Water. This is said to have been the Case in the Time of *Constantine* the Great, when the Rains failing them for near thirty Years together, the Island was almost dispeopled, the Natives being obliged to remove to other Countries. The most remarkable Mountain, or rather Chain of Mountains, in *Cyprus*, is called *Olympus*, a Name common to several others, one in *Natolia*, another in *Thessaly*, and another in *Arcadia*. It is about fifty Miles in Circumference, great Part of it covered with Woods; and at the Foot of it are fine Vineyards, which afford excellent Wine, and the Inhabitants have not only enough for their own Use, but export some of it to their Neighbours. The Island also produces a sufficient Quantity of Corn, tho' much of it lies uncultivated, as I have observed already; and if their Harvest fails them for want of Rain, they can easily be supplied from the Continent. The Cattle they have is enough for their own Consumption; many Parts of the Country abound with Wild Fowl and several Sorts of Game, and they have Plenty of Fish upon the Sea-Coasts. As to the Trade of the Island, it is pretty considerable, chiefly carried on by *Jews* and *Armenians*; and several *European* Consuls and Factors reside in the Country. Their chief Commodities, besides Wine, are Oil, Cotton, Wool, Salt, some Silk, and some Turpentine.

THERE are several Sorts of Earth found in *Cyprus*, that are fit for the Painter's Use, especially red, black, and yellow; and it is likewise said to produce the *Lapis Asbestos*, or *Amiantus*, of which the Ancients made a Kind of Thread that would remain unconsumed in the most intense Fire; and we have had some modern Experiments of that nature, which have sufficiently proved that the Thing is not a Fiction. One Inconvenience, which

which this Island is subject to, and which I had like to have omitted, is the Swarms of Locusts that visit it in the hot Season, appearing like Clouds, and darkening the very Sky, and would devour all the Fruits of the Earth, if they were not driven to Sea by a North Wind that usually blows about the Time of their coming.

Not only particular Towns here, but the whole Island was anciently consecrated to *Venus*, who thence was call'd *Venus Cypria* and *Dea Cypri*, and is represented by the Poets as taking a peculiar Pleasure in visiting this Country. The People, like the Goddesses they adored, are charged with being loose and lascivious, and their Women are said to have been particularly free of their Favours to Foreigners: And what indeed could be expected from a Generation who made it an Act of Religion to indulge and gratify their Passions? But as to the Manners of the *Cyprians* at present, my short Stay amongst them gave me so little Knowledge of the People, that I shall not pretend to pass a Judgment either upon their Vices or Virtues. And with respect to the ancient Inhabitants of *Cyprus*, we must by all means make Exceptions from the general Censure, for the Country has produced some considerable Philosophers and Poets, and the Apostle *Barnabas* was also a Native of this Island*, who with *St. Paul* first planted Christianity amongst them†; on which Account their Archbishop was made independent of the See of *Antioch*, to which all the rest of the Eastern Bishops were formerly subject.

ACCORDING to *Josephus*, the Island of *Cyprus* was first peopled by *Kittim* and his Descendants, the Posterity of *Javan*, from whom he supposes the ancient *Citium*, now *Chiti*, took its Name; but in the *Apocrypha* we find *Macedonia* denoted by the Land of *Chettim*, *Alexander* being mentioned as coming from thence‡; and *Perseus*, King of *Macedonia*, is called King of the *Citims*||. But, to leave these critical Enquiries, it is certain that *Cyprus*, like most other Countries, was anciently governed by se-

* *Acts* iv. 36.

† *Acts* xiii. 4. & seq.

‡ 1 *Macc.* i. 1.

|| 1 *Macc.* viii. 5.

veral petty Sovereigns or Heads of Families, who were first brought into Subjection by *Amasis* King of *Egypt*, and afterwards by the *Phœnicians*; at least each of these Nations had their Colonies in the Island, who maintained a Superiority over the Natives. When *Cyrus*, the *Persian* Monarch, invaded this Country, he found it under the Dominion of nine several Princes, whom he permitted, after his Conquest, to retain their Title and Authority, but obliged them to pay him an annual Tribute. In the Reign of *Ochus*, the *Cyprians*, encouraged by the good Success of the *Phœnicians* in their Revolt against *Persia*, followed their Example, and endeavoured to render themselves independant. *Ochus* sent Orders to *Iariæus*, King of *Caria*, to make War against them; who soon after fitted out a Fleet, and sent eight thousand *Grecians* along with it, under the Command of *Phocion* the *Athenian* and *Evagoras*, which latter had been expelled from his Kingdom of *Salamis* by his Uncle *Protagoras*, and therefore gladly embraced this Opportunity, as it seemed to be, of re-ascending the Throne. This War with *Cyprus*, however, did not last long; for *Ochus*, having his Mind wholly bent on the Reduction of *Egypt*, was content to come to an Accommodation with the nine *Cyprian* Kings, who submitted to him again upon having their Grievances removed, and were continued in the Government of their respective Territories. The greatest Difficulty was to satisfy *Evagoras*, who demanded to be re-instated in the Kingdom of *Salamis*; but it being evidently proved before *Ochus*, that he had committed the most flagrant Oppressions during his Reign, the *Persian* Monarch thought fit to leave *Protagoras* in Possession of the Throne, and to give *Evagoras* some remote Government in his Empire; wherein having repeated the same Crimes he had been guilty of at *Salamis*, he was also expelled from thence, and fled into *Cyprus*, but was seized, and put to Death in that Island.

Not long after this, *Alexander* the Great made a Conquest of *Cyprus*; but, after the Death of that Prince, we find it sometimes governed by the Kings of *Egypt*, and sometimes by those of *Syria*, till he was at last seized upon
by

by the *Romans*; an Action very much to the Dishonour of that People, as will appear by a brief Account of the whole Affair. *Clodius*, whom the *Romans* had sent with a small Fleet against the Pirates who infested the Coast of *Cilicia*, happened to be defeated and taken Prisoner; whereupon he requested *Ptolemy* King of *Cyprus*, Brother of *Ptolemy Auletes* who then reigned in *Egypt*, to furnish him with a Sum of Money to procure his Liberty. That Prince, who was extremely covetous, sent him only two Talents; which the Pirates refused to take, chusing to release *Clodius* out of mere Generosity, rather than accept of so small a Ransom. *Clodius* was highly incensed against *Ptolemy*, and meditated Revenge on him as soon as possible. He had found Means to get himself elected Tribune of the People, an Office that gave him considerable Power and Influence, which he took care to employ for the Destruction of his Enemy. He pretended that *Ptolemy* had no Right to the Kingdom of *Cyprus*, which had been left to the *Roman* People by the Will of *Alexander*, who died at *Tyre*, and who was the immediate Predecessor of *Ptolemy Auletes*. In consequence of this Suggestion, it was determined that the Kingdom of *Egypt*, and that of *Cyprus* which depended upon it, appertained to the *Romans* in virtue of that Donation; and *Clodius* obtained an Order of the People to seize the Kingdom of *Cyprus*, to depose *Ptolemy*, and to confiscate all his Effects. To put this unjust Order into Execution, he had the Credit and Address to get one of the justest of all the *Romans* elected, namely, *Porcius Cato*; who was accordingly dispatched to *Cyprus*.

On his Arrival at *Rhodes* he sent a Message to *Ptolemy*, advising him to retire peaceably from his Kingdom, and promising, in case he complied, to procure him the High-priesthood of the Temple of *Venus* at *Paphos*, the Revenues whereof were sufficient for an honourable Subsistence. Though *Ptolemy* was not in a Condition to defend himself against the Power of the *Romans*, he could not bear the Thoughts of resigning his Crown for an inferior Station, and therefore rejected the Proposal. Determined to end his Life and Reign together, he embarked and

and put to Sea with all his Treasures, intending to have Holes bored in the Bottom of the Vessel, that it might sink with him and his Riches: But when he came to put his Purpose in Execution, though he still persisted in the Resolution of dying himself, he had not the Courage to involve his well-beloved Treasures in the same Destruction; thereby plainly shewing, that he valued them more than his own Person, and was a mean Slave to his Gold, at the same Time he enjoyed the Title of King of *Cyprus*. In a Word, he returned to Shore, replaced his Riches in his Magazines, and afterwards poisoned himself, leaving the whole-Booty to his Enemies. The following Year *Cato* carried these Spoils to *Rome*; which were of such Value, that in the greatest Triumphs the like had scarce ever been brought into the public Treasury; the Sum amounting, according to *Plutarch*, to almost seven thousand Talents; which we may guess to be about one Million and a half Sterling, the Value of the Talent among the Ancients being so very different in different Countries, that we are liable to much Uncertainty in reducing it to the *English* Standard. *Cato* caused all *Ptolemy's* precious Effects and Moveables to be sold publickly, reserving nothing to himself but a Picture of *Zeno**, the Founder of the Sect of Philosophers called *Stoics*, whose Sentiments he followed.

* This Philosopher was a Native of *Citium* in *Cyprus*, inhabited by a Colony of *Phœnicians*; whence he is supposed to have borrowed many of his Dogmata from the *Phœnician* Philosophy, which many learned Men maintain was itself borrowed from the *Jewish*; though it must be allow'd, there appear as many things in the *Stoic* Philosophy borrow'd from *Plato's* and *Socrates's* School, as from that of *Moses*. *Zeno*, making a trading Voyage from *Citium* to *Athens*, was shipwreck'd not far from that Port, whereupon he settled there and taught Philosophy. He became exceed-

ingly revered at *Athens* for the Probity and Severity of his Life and Manners, insomuch that the *Athenians* decreed him a golden Crown in his Life-time, and consecrated an Altar to him after his Death. The great and fundamental Principle of his Morality was, *That we ought to live conformably to Nature*, and that the *sovereign Good of Man consists in Virtue*. It is said that *Zeno* hang'd himself; and most of his Disciples, if not all of them, thought Self-Murder allowable. His chief Followers among the *Romans* were *Cato*, *Varro*, *Seneca*, and the Emperor *Marcus Antoninus*.

THIS

THIS Transaction, as I before observed, reflects great Dishonour on the *Roman* People, and shews them not such as they were in the happy Ages of their Republic, distinguish'd by their Contempt of Riches and Esteem for Poverty; but as they were degenerated and debased, after Gold and Silver, brought into *Rome* by her victorious Generals, had in a manner triumph'd over that conquering City by their pernicious Influence. But what is particularly surprizing is, that *Cato*, one of the most upright Men of those Times, should have any hand in so notorious an Injustice, as that of depriving a Prince of his Dominions, from no other Motive, as appears, than to gratify an unreasonable Resentment, and to sweep away the Wealth and Treasures of the Country.

ON this Occasion *Cicero* expresses a just Indignation, observing that the *Roman* People, instead of making it their Glory, as formerly, to replace conquered Princes upon their Thrones, now give Orders for a King, if not an Ally, at least a constant Friend to the Republick, who had never done them any Injury, whom they had never had any Reason to suspect or complain of, to be plundered on a sudden without any Formality, stripped of the Dominions left him by his Ancestors, and his Effects sold by Auction almost before his Eyes. A fine Lesson this for other Princes, continues *Cicero*; from this fatal Example they learn, how precarious their Situation is, since, amongst the *Romans*, there needs only the Intrigues and Interest of a single Tribune, for depriving them of their Thrones, and plundering them of all their Riches*.—But to make an End of our Account of *Cyprus*.

* *Cicero's* own Language is so beautiful, that the Passage is well worth transcribing, “*Ptolemæus rex, si nondum socius at non hostis, pacatus, quietus, fretus imperio populi Romani, regno paterno atque avito regali otio perfruebatur. De hoc nihil cogitante, nihil suspicante est rogatum, ut sedens cum purpura*

“*& sceptro & illis insignibus regis, præconi publico subjec- retur; & imperante populo Romano, qui etiam victis bello regibus regna reddere consuevit, rex amicus, nullâ injuriâ commemoratâ, nullis repetitis rebus, cum bonis omnibus publicis caretur.--- Cyprius miser, qui semper socius, semper amicus*

AFTER

AFTER the Romans, the Island was subject to the Greek Emperors, in whose Time it was taken and ravaged by the Saracens, but return'd to the Obedience of its former Masters. About the Year 1190, *Richard* the First, King of *England*, put in here for fresh Water in his Voyage to the *Holy Land*, and not meeting with a hospitable Reception, turn'd his Army against the Island, subdued it, and transferr'd his Right of Conquest to *Guy de Lusignan*, the titular King of *Jerusalem*, whose Family continued possess'd of it till the Year 1423; at which Time the Sultan of *Egypt* invaded the Country, and took *John* the King Prisoner. The Prince, however, paying a great Sum of Money for his Ransom, was set at Liberty, and permitted to enjoy his Kingdom, on Condition of being subject to an annual Tribute of forty thousand Crowns. About the Year 1473, one of these tributary Kings left the Island by Will to the *Venetians*, who held it near a hundred Years under the same Tribute; when *Selim*, the Turkish Emperor, as Sovereign of *Egypt*, laid Claim to *Cyprus*, and actually sent his Grand Vizier *Mustapha* to make himself Master of it, who laid Siege to *Famagusta* in the Year 1570, and obliged the Governor to surrender upon honourable Conditions. The treacherous Turk, however, having taken Possession of the Place, barbarously massacred the principal Inhabitants in cold Blood, and caused the Governor, who had valiantly defended the City to the last Extremity, to be flea'd alive, and hung up at the Yard-Arm of his Ship, in order to strike a Terror through the rest of the Country. Having afterwards reduced the City of *Nicosia*, all the other Towns in the Island surrender'd at Discretion; and the chief of the Natives being cut off, the Vizier thought fit to spare the Peasants and Artificers, giving them

“ fuit; de quo nulla unquam suspicio durior aut ad senatum,
 “ aut ad imperatores nostros allata est; vivus (ut aiunt) est &
 “ videns, cum victu & vestitu suo, publicatus. En cur cæteri reges stabilem esse suam

“ fortunam arbitrentur, cum hoc illius funesti anni perditio exemplo videant, per tribunum aliquem se fortunis spoliari (posse) & regno omni nudari.”
Cic. Orat. pro Sextio.

the Liberty of following their Occupations and exercising their Religion, on Condition of paying such a Tribute as should be imposed on them by the Grand Signior: And from this Time the *Turks* have remained Masters of *Cyprus* *.

ON the 17th of *February* we sailed from *Famagusta* with the Wind at North-West, and the next Day landed safe at *Tripoli* of *Syria*, taking up our Lodgings at a Merchant's House, to whom we had a Recommendation from our Friends at *Smyrna*. This City is the Seat of a *Turkish* Beglerbeg who commands the Province, and, strictly speaking, is at present the Capital of that Country which was anciently call'd *Phœnice* or *Phœnicia*, but is usually comprehended under the general Name of *Syria*. The greatest Part of the Town is situated between two Hills, on one of which, towards the East, stands a Castle, that commands the Place, but is now in a ruinous Condition, serving rather for a Prison than a Garrison. The other Hill, which lies Westward from the Sea and the Town, is said to owe its Rise, as it certainly does its Increase, to the Sand blown to it from the Shore, which, according to a Prediction they have amongst them, is one Day or other to bury the whole City. *Tripoli* stands about a Mile from the Sea, having but an indifferent Port, or rather an open Road, which, however, is a little covered from the Wind and the Fury of the Waves by two small Islands a League and a half distant from the Coast; and, for its Security from Pirates, there are several square Towers built along the Shore at convenient Distances.

* When the Grand Vizier had made this barbarous Conquest, it is reported that he sent a certain *Cyprian* Lady as a present to his Master, with two large Ships laden with the Plunder of the Island; but that the Lady, to avoid the Embraces of the Sultan, found means to blow up one of the Ships, and thereby destroy'd herself and all the People in both the Vessels; which is applauded

by many Writers as a very heroic Action: But, says a modern Historian, if all the Mariners and Passengers perish'd, it must be very difficult to know how the Accident happen'd; and were the Story true, the Lady seems to have rated her Virginity a little too high, to think that the Destruction of some hundreds of Souls was not equivalent to the Loss of it.

The

The Town is prettily built, and has a Rivulet running through it, that comes from Mount *Libanus*, and waters the neighbouring Gardens, which are full of Orange and white Mulberry-Trees. These afford Food for their Silk-Worms, and the Trade of the Place seems chiefly to consist in its Silk Manufactures. *Tripoli* is said to have derived its Origin from the joint Contribution of the three Cities, *Sidon*, *Tyre*, and *Aradus*; and accordingly was at first three distinct Towns, at a small Distance from each other, inhabited by three different Draughts or Colonies, but all within one common Wall or Inclosure: And this seems to be confirmed by several Heaps of Ruins and Pillars of Granite, that are to be seen in the Fields near the Shore, which are unquestionably the Remains of some considerable Buildings.

HAVING considerably more Time upon our Hands than was necessary to get to *Sidon* before the Departure of the *French* Consul, we chose to spend a Week or two in making some Excursions into the Country not far from *Tripoli*. We made a small Present to the Bashaw of *Tripoli*, and paid him a Visit, who received us with great Civility; for a Guest is generally welcome to a *Turk*, when such a Forerunner goes to bespeak his Admission. After he had entertained us handsomely with Sherbet, Coffee, Tobacco, and Perfumes, understanding our Intention of viewing the Country, he ordered a Guard to attend us, and to take all possible Care to prevent our being insulted or interrupted.

THOUGH the Season of the Year was not quite proper for visiting Mount *Libanus*, great Part of it being covered with Snow, yet, despairing of another Opportunity, we resolved to attempt at least to see the famous Cedars which Travellers speak of with Admiration, and to which such frequent Allusions are made in the Holy Scriptures. Having provided all Things necessary for a longer Journey than we designed to take, as not knowing what Inducements we might have to proceed farther, we set out on the 20th in the Morning, and after travelling three Hours and a half across the Plain of *Tripoli*, we came to the Foot of Mount *Libanus* or *Lebanon*. From thence we

continually ascended with great Fatigue, and in five Hours more arriv'd at a small Village call'd *Eden*, where we thought it most adviseable to stay that Night for fear of worse Accommodation. In the Morning we proceeded over Snow which was hard frozen, and in less than three Hours arriv'd at the Cedars, not far from the highest Part of *Libanus*. Several of these Trees are remarkable for their Age and prodigious Bulk, but there are many young ones of a smaller Size. Of the old ones, which are very large, there are only sixteen; one whereof we measured, and found it near thirteen Yards in Circumference, and its Branches spreading every way round it for about forty Paces. Five or six Yards from the Ground the Trunk divides itself into five Limbs, each of them as big as a great Tree; but there are but few of the Cedars of these vast Dimensions. How remarkable the Cedars of *Lebanon* were in ancient Times, may be judged from the frequent Mention made of them in the Old Testament; and the few of them that are left are held in great Veneration * by the Inhabitants of these Parts.

AFTER we had staid at this Place about half an Hour, which was as long as the Rigour of the Cold would permit, we made all the Haste we could to *Canobine*, a Convent of *Maronites*, and the Seat of their Patriarch, where we met with a very kind Reception. The Situation of this Monastery is not only delightful, but admirably adapted for a devout Retirement; for in the Side of *Libanus* there is a very deep Aperture running up into the

* The *Memoirs of the Missionaries in the Levant* inform us, that upon the Day of the *Transfiguration* the Patriarch of the *Maronites* (Christians inhabiting Mount *Libanus*) repair to these Cedars, attended by a Number of Bishops, Priests, and Monks, and follow'd by five or six thousand of their Religion from all Parts; and that under these Trees they celebrate that Festival, which they

miscall the *Feast of Cedars*. We are also told, that the Patriarch officiates pontifically on this solemn Occasion; that they are particularly mindful of the Blessed Virgin on this Day, because the Scripture compares her to the Cedars of *Lebanon*; and that the same holy Father threatens with his Church Censures those who presume to hurt or diminish the Cedars that are still remaining.

Mountain eighteen or twenty Miles, which on both Sides is high and steep, but cloathed with Trees and Herbage from Top to Bottom, and every where watered with little Springs and Rivulets, which fall down the Rocks, and form delightful Cascades. These Streams, uniting at the Bottom, make a full and rapid Torrent, which adds to the Pleasure of the Place by its agreeable Murmurs. *Canobine* is situated on the North Side of this Chasm, about half way up the Mountain; and is but a mean Structure, standing at the Mouth of a Cave, having a few Rooms only which front outwards and enjoy the Light of the Sun, the rest being a subterraneous Apartment. It has also a Church suitable to its own Appearance, one Side whereof stands towards the Light and the other towards the Grotto. The Emperor *Theodosius* the Great was the Founder of this Monastery, which has been several Times rebuilt; but the Church looks very ancient, and is said to be the same that was first erected.

THE Valley of *Canobine*, one of the most pleasing Recesses that can be imagined, has been formerly much frequented by Persons devoted to a religious Life; for we still see here abundance of Cells, Hermitages, and Monasteries: Nay, there is scarce any little rocky Prominence on the Side of the Mountain, which has not some small Structure upon it, serving anciently for the Reception of Monks and Hermits, but most of them now destitute of those pious Inhabitants.

WE staid all Night at this Convent, and had an Opportunity of conversing some Hours with the Patriarch, a venerable old Man, whose Learning and affable Behaviour, as well as his grey Hairs, commanded Respect and Esteem. We asked him several Questions relating to Mount *Libanus*, particularly the Snow, which we were told continues all the Year round; but this he informed us was not true, except it was meant of such Snow as lay in Clefts and Cavities which the Sun never shone upon; for as to the rest, it generally begins to melt in *April*, the Mountain is quite clear by the End of *July*, and the Snows seldom fall again till the Month of *December*.

Thus

Thus *Libanus* is of Service to the adjacent Country, preserving, by its exceeding Height, abundance of Snow, which thawing in the Heat of Summer affords Supplies of Water to the Rivers and Springs in the Vallies below.

THE Inhabitants of this Range of Mountains called *Libanus* are chiefly *Maronites*, a Sect of Christians, concerning the Origin and Founder whereof the Learned are divided. The *Maronites* themselves derive their Name from one *Maron*, who lived in the Beginning of the fifth Century, and whose Life is written by *Theodoret*; and the Jesuit *Sacchini* is of the same Opinion, believing that they never separated from the Catholic Church, and that what has given occasion to their being judged in a Schism is their Union with the Church of *Rome* towards the End of the twelfth Century, which some take for a Return to the Catholic Faith. This Union was effected by *Aimeri*, third *Latin* Patriarch of *Antioch*; since which Time the *Maronites* have used the Mitre, Ring, Crozier, and other *Episcopalia* of the *Latin* Church, but their Service is still performed in the *Chaldee* Language: Their Patriarch also is obliged to have a Bull of Confirmation from the Pope, but continues to be elected by the Clergy and People, according to the ancient Custom.

SEVERAL learned Men, as *Morin* and Cardinal *Bona*, take *Maronite* for the Name of an heretical Sect, like *Nestorian*, *Marcionite*, and others of that Nature; so that according to their Account, *Maron*, whom the *Maronites* esteem as a Saint, was in reality a Heretick. But *Faustus Nairen*, a *Maronite* settled at *Rome*, has publish'd an Apology for *Maron* and the rest of his Nation, wherein he maintains, that the Person from whom they have taken their Name was no Heretick, but the *Maron* mention'd by *Chrysostom*, *Theodoret*, and in the *Menologium* of the *Greeks*; that the Disciples of this *Maron* spread themselves throughout all *Syria*; that they built several Monasteries, and, among others, one that bore the Name of their Leader; that all the *Syrians*, who were not tainted with Heresy, took Refuge among them; and that for this

Reason the Hereticks of those Times called them *Maronites*.

I SHALL not pretend to determine this Controversy, but only give the Reader some few Particulars relating to the present State of these Eastern Christians. As to their Faith, they agree in the main with the rest of the Eastern Church; but they have of late embraced several Doctrines of the Church of *Rome*, which have been propagated among them by the Popish Missionaries, and still continue to be by those who are educated in the *Maronite* College in that City. Their Patriarch and Bishops are chosen out of the Monks, and observe a perpetual Celibacy; but their Priests are allow'd to marry before Ordination. The Priests do not say Mass singly, but all say it together, standing round the Altar. In the Eucharist they make use of unleaven'd Bread; and the Laity have hitherto partaken in both Kinds, but the Practice of communicating in one is gaining Ground amongst them by little and little. *Lent* is the Fast they observe with the greatest Strictness, during which Time they eat nothing, unless it be two or three Hours before the rising of the Sun. On *Wednesdays* and *Fridays* throughout the Year they abstain from Flesh, Eggs, and Milk; and they fast twenty Days before *Christmas*, and fifteen before the Feasts of *St. Peter*, *St. Paul*, and the *Assumption of the Virgin*. Their Bishops confer Orders at all Festivals, and sometimes all the several Orders upon one Person in a few Hours time; and observe particular Ceremonies in ordaining their Arch-Priest. Some of their Bishops are no more than Abbots, have no Cure of Souls, and are only distinguish'd from other Monks by a Mitre and Cross during the Celebration of Divine Service. In Matters of Penance and Absolution the Authority of all their Priests is equal, there being no particular Cases reserv'd for the Cognizance of the Bishops or Patriarch.

THE Monks among the *Maronites* are all of one Order, supposed to have been originally that of *St. Anthony*, and seem to be the Remains of the antient Hermits that were so numerous in *Syria* and *Palestine*. They make no Vows of Poverty, Chastity, and Obedience, but receive Admonitions

Admonitions upon those Subjects when they are admitted into the Monastery. They are allow'd to walk about where they please, and are frequently absent from the Convent several Days together; but their Behaviour is such that they very seldom transgress the Rules of their Profession. They wear a Garment of coarse Cloth, and a black Hood on their Heads; and many of them live like Hermits, in Caves and Grottos, chusing the most obscure Recesses of the Mountain, and farthest removed from the Commerce of the World. They seldom drink Wine, and eat very little Flesh, living chiefly upon Bread, Honey, Milk, Fruit, and Vegetables. But I would not be understood as if all of them led a Life of Idleness; for a certain Number belonging to each Monastery are employ'd in cultivating their Lands, pruning their Vineyards, and other Labours of Husbandry; which they are obliged to do, not only for their own Sustenance, but to enable them to pay the Taxes imposed upon them by the *Turks*, and to satisfy the unreasonable Exactions of those insolent and covetous Masters. In short, they seem to have made Choice of Poverty and Abstemiousness, that others may enjoy the Fruits of their Labour; for they are extremely hospitable, as we particularly experienced in the Monastery of *Canobine*, where they kindly entertain all Strangers, not excepting even the *Turks* themselves.

To this Account of their Ecclesiasticks and Religious, it may not be amiss to add a Word or two concerning the *Maronites* in general. They dwell in little Villages and mean Houses scatter'd up and down Mount *Libanus*, which is reckoned a good Day's Journey in Breadth, and four or five in Length, and is supposed to be inhabited by ten or twelve thousand Families. Though there are some Persons of Wealth and Quality among them, they affect to seem poor, for fear of the Extortions and Oppressions of the *Turks*, who sometimes carry their Tyranny so far, as to seize upon their Estates, and make the Heirs of the Deceased purchase their Inheritance with large Sums of Money. The Habit of the *Maronites* is a Vest and Turbant, of such Colours as are permitted them by

the *Turks*, and most of them go bare-legg'd. In their Stature, as well as Temper, they pretty much resemble the *Italians*; whom, however, they far exceed in their Hospitality. Many of them, that are train'd up in the colder Parts of the Mountain, are active, hardy, and fit for War or laborious Employments; their chief Exercise being to hunt and destroy the wild Beasts that frequent the upper Regions of *Libanus*. Their Weapons are Bows and Arrows, Scymitars, Daggers, and some Fire-Arms. They sit cross-legg'd, in the Manner of the *Turks*, on Mats or Carpets spread upon the Floor, and thus they take their Meals; nor do they use Knives or Forks, but only Spoons. When they entertain one another, the Master of the House has enough to do to fill the Glasses for his Guests, as is the Custom; for when any one drinks, the Example is generally follow'd by all the rest of the Company. The more freely they drink, it seems, the more welcome they are; and if a Stranger comes in, and does not eat and drink without Ceremony, it is reckon'd an Affront, or at least ill Manners. When the Priests say Grace before and after Meat, they make use of Incense; as they likewise do to welcome any Person of Quality or Dignitary of the Church who comes to pay them a Visit. The *Maronites* have a great Veneration for their Priests, whose Prayers and Blessings they generally request before they undertake a Journey, or any Affair of Importance; and if they meet a Priest, they usually salute him by kissing his Hand, who in return makes the Sign of the Cross, and gives them his Benediction. They make great Lamentations for their deceased Friends, and dress no Victuals for some time in the afflicted Family, but are supplied by their Kindred and Acquaintance. As for the *Maronite* Women, they are modest in their Apparel and Behaviour, covering their Faces with a Veil when they meet any Stranger, and avoiding him as much as possible. Their Habit is much like that of the *Italian* Ladies, and some of them wear Bracelets upon their Arms and Legs after the Manner of their *Turkish* Neighbours. At Church they have a Division to themselves, so as not to be seen by the Men; and when Divine Service

vice

vice is over, not a Man stirs from his Place till all the Women are gone out : By which Sort of Regulations I suppose the *Maronites*, as well as other Eastern Christians, intend to guard against all Immodesty, and to prevent the Devotion of their religious Assemblies from being interrupted.

AFTER our agreeable Entertainment at *Canobine*, we began to think of returning to *Tripoli* ; but considering, that, according to the Course of our intended Journey, we should never have an Opportunity of seeing *Balbeck* and *Damascus* if we did not embrace the present, we determin'd to pay a visit to those Cities. In this Resolution we were confirm'd. by the Encouragement of our Guide, who promis'd to conduct us across a Part of the Mountain so as to avoid a great deal of Snow, and bring us to *Balbeck* in eight Hours time. Accordingly having taken Leave of our good old Patriarch, we set out from *Canobine* on the 22d at Seven in the Morning, and ascending the Mountain for two Hours, we travelled another Hour over deep Snow hard frozen, till we got into a beaten Road, by which descending for two Hours more, we enter'd a fine Valley call'd *Bocat*. It takes up about the same time to cross the Valley at this Place, but it extends several Days Journey in Length, lying North-East and South-West with little Variation. On both Sides of it run two Ranges of Mountains, parallel to each other ; the one, which we had just pass'd over, call'd *Libanus* ; the other, opposite to it, *Anti-Libanus*. In an Hour and a half, steering directly cross the Valley, we came to a Village call'd *Tead* ; and from thence, in less than an Hour, we arriv'd at *Balbeck*, but did not enter the City that Night, waiting for a Permission from the Governor, which we obtain'd the next Morning, and thereby rambled about to make our Observations with the greater Freedom and Security.

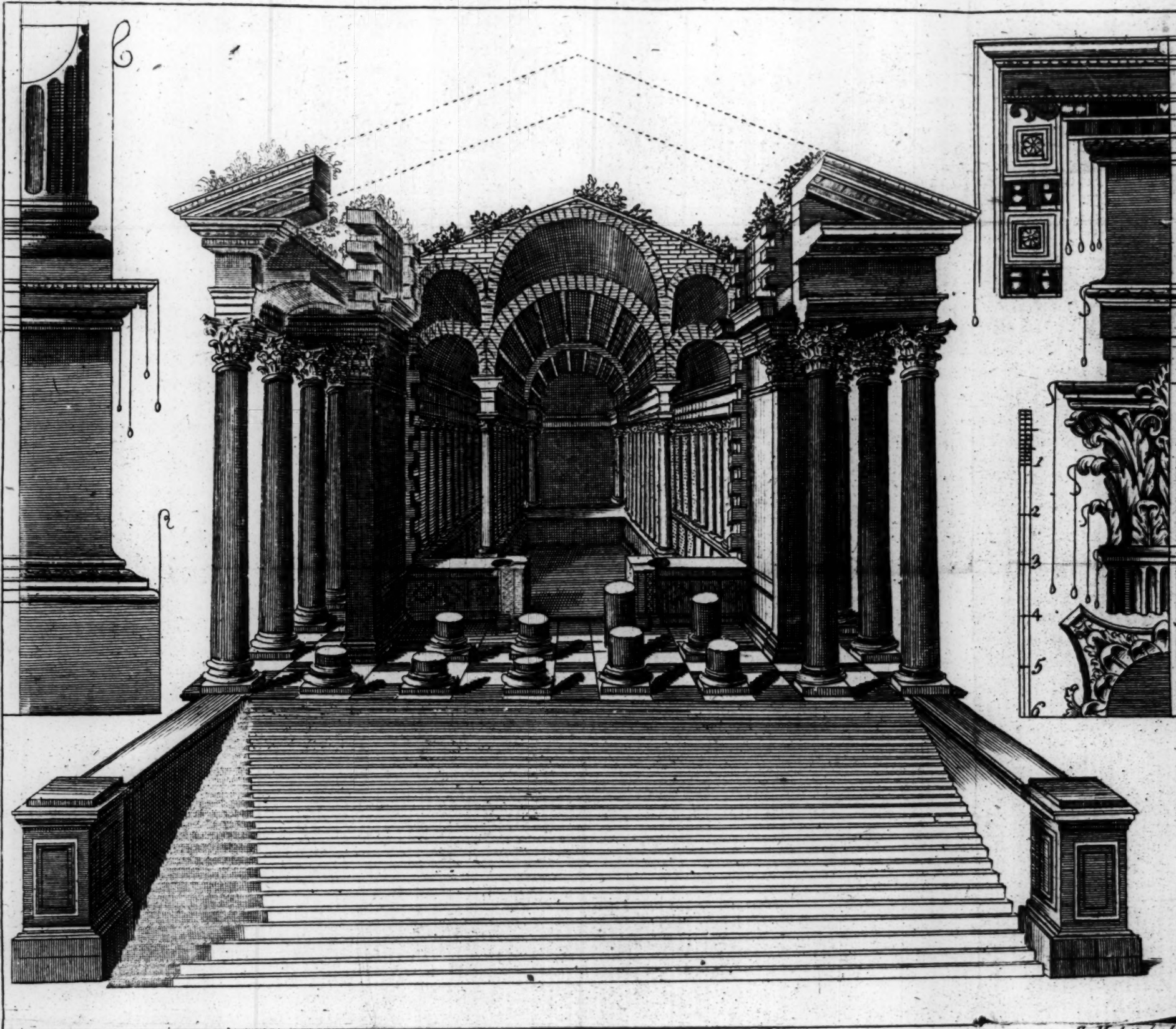
THE City of *Balbeck* is supposed to be the ancient *Heliopolis*, so call'd from an Image of the Sun which was worshipp'd by its Pagan Inhabitants ; and its present Name seems to favour the Conjecture, as inclining to

the same Signification ; for though *Baal* imports Idols in general, it is frequently appropriated to the Sun, the chief Idol of this Country. It is pleasantly situated on the East Side of the Valley of *Bocar*, being encompass'd with Gardens, through which run several fine Rivulets that fall from the neighbouring Mountains. The Town is of a square Form, furrounded with a Wall of considerable Strength, which has been built out of the Ruins of the ancient City, as appears from several Stones inscrib'd with Scraps of *Roman* Names, or some unintelligible Letters, serving however to denote the great Resort of the *Romans* to this Place in flourishing Times of their Empire. Round the Wall are Towers at equal Distances ; but the whole Enclosure is but small, each Side of the Square being about a Quarter of a Mile, and the Houses within it are very mean, such as we usually meet with in *Turkish* Villages.

THE chief if not the only Inducement that leads Strangers to visit *Balbeck* at present, are the noble Remains of a Heathen Temple on the South-West Side of the City, with some other Buildings, all of them exceedingly magnificent ; but in later Times these old Structures have been patched and pieced, some Additions made to them, and the Whole converted into a Castle. The additional Buildings are in no despicable Taste, but the modern Architecture is easily distinguishable from the ancient.

As we approach these venerable Ruins, the first thing we observe is a *Rotunda*, or round Pile of Building, encompass'd with beautiful Pillars of the *Corinthian* Order, which support a Cornish that runs all round the Structure. It is mostly of Marble, and, though round on the Outside, is an Octagon within, having eight Arches supported by eight *Corinthian* Columns, each of one single Piece. At present it is open at top, but appears to have been cover'd with a Shell, and to have been much embellish'd with the Figures of Eagles. The Whole is of great Elegance and Stateliness, but it is now in a very tottering Condition ; notwithstanding which the *Greeks* venture to make use of it as a Church,

THE TEMPLE AT BALBECK



J. Hulton Sculp.

THE PROSPECT OF BALBECK



J. Hulton Sculp.

Church*, and have barbarously spoil'd the Beauty of the Inside by daubing it over with Plaister. Leaving this, we come to a large, firm, and lofty Pile of Building, compos'd of vast square Stones, which yet has the Air of an adjectitious Work, and through this we advance into a noble arched Walk or Portico, a hundred and fifty Paces in Length, which leads to the Temple I am now about to describe.

THIS Temple has, almost to a Miracle, resisted the Injuries of Time, and escaped the Fury of Superstition, the Body of it being as good as entire. It is an oblong Square, and in its general Form and Proportion is very much like the Church of *St. Paul, Covent Garden*; but for the Magnificence of Structure and Dimensions, there is scarce any Comparison between them, the Temple at *Balbeck* being every way almost as big again as the other. The Length of it, measur'd on the Outside, is one hundred and ninety-two feet, and its Breadth ninety-six: Its Length within is one hundred and twenty Feet, and its Breadth sixty. Fifty-four Feet of the hundred and ninety-two were taken up by the *Pronaos* or Anti-Temple, which is now tumbled down, the Pillars that supported it being broken. The Body of this Temple, which is now standing, is surrounded with a noble Portico, sustain'd by Pillars of the *Corinthian* Order, something more than six Feet in Diameter, and about fifty in Height, each of them consisting of three Stones. These Pillars stand at the Diameter of nine Feet from each other, and as much from the Wall of the Temple; a stately Architrave running round their Capitals, with a Cornish exquisitely carved. There are fourteen of them on each Side of the Temple, and eight at the End, reckoning the Corner Pillars in both Numbers. The Covering of the Por-

* " It were well, says Mr. Maundrell, if the Danger of its falling, which perpetually threatens, would excite those People to use a little more Fervour in their Prayers, than they generally do; the Greeks being

" seemingly the most undevout
" and negligent at their Divine
" Service, of any Sort of People
" in the Christian World." *Journey from Aleppo to Jerusalem*, p. 135.

tico consists of large Stones hollow'd like an Arch, extending from the Pillars to the Wall of the Temple; and in the Center of each Stone is the Figure of a God, a Goddess, a Hero, or something of that nature, but most of them so defaced that they cannot easily be distinguish'd. Among the rest is a *Mercury*, that has receiv'd but little Damage, and an Eagle flying away with *Ganymede**, both carv'd with all the Life imaginable. All round the Foot of the Wall of the Temple is a double Border of Marble, the lowest Parts whereof is a continued Bas-Relief in Miniature, expressing various Ceremonies of the Heathen Worship; in which we may still discern a surprizing Mixture of Men and Beasts, in a most agreeable Variety, and without the least Confusion.

BEFORE we proceed to the Inside of the Temple, let us take a View of the Entrance, than which nothing can be more august. The Ascent to it is by thirty Steps, bounded on each Side by a Wall, which terminates in a Pedestal, whercon formerly stood a Statue, as may reasonably be supposed. The Front is composed of eight *Corinthian* Pillars, with an ample and well proportion'd

* *Ganymede*, according to the Fiction of the Poets, was the Son of *Tros* King of *Troy*, whom *Jupiter*, in the Form of an Eagle, snatch'd up as he was hunting upon Mount *Ida*, and made him his Cup-Bearer instead of *Hebe*. This Rape of *Ganymede* is thus prettily related by *Ovid*:

*Rex Superûm Phrygii quondam Ganymedis amore
Arfit; & inventum est aliquid, quod Jupiter esse,
Quam quod erat, mallet. Nullâ tamen alite verti
Dignatur, nisi quæ possit sua fulmina ferre.*

Nec mora: percusso mendacibus aëre pennis,

Abripit Iliadem; qui nunc quoque pocula miscet,

Invitâque Jovi nectar Junone ministrat. Met. X. 155

The King of Gods once felt the burning Joy,

And sigh'd for lovely *Ganymede* of *Troy*:

Long was he puzzled to assume a Shape

Most fit and expeditious for the Rape;

A Bird's was proper, yet he scorns to wear

Any but That which might his Thunder bear.

Down with his masquerading Wings he flies,

And bears the little *Trojan* to the Skies;

Where now, in Robes of heav'nly Purple dress'd,

He serves the Nectar at th' Almighty's Feast,

To slighted *Juno* an unwelcome Guest,

CROXALL.
trian-

triangular Pediment; and within these eight Pillars, at the Distance of about six Feet, are four others, like the former; and two Pillars of three Faces each, that terminate the Walls of the Temple, which extend considerably beyond the Body of the Temple itself. All these form a Portico before the Door of the Temple, in Depth about twenty-four Foot, and upwards of sixty in Breadth. Through these Pillars appears the Door of the Temple, and that to the utmost Advantage; the nice Proportions of the Pillars, their Distance from each other, and the Recess of the Door itself, all contributing to make it look majestic. The Door-Case or Portal resembles in its Proportion and Construction the great Marble Portal at the West End of *St. Paul's*, but far exceeds it in the Richness of its Sculpture. The whole Height of it is about forty Feet, and its Width about twenty-eight, with an Opening twenty Feet wide. As soon as you are under this Portal, over your Head you see an admirable Piece of Sculpture, which still discovers inimitable Beauties, notwithstanding the Injuries it has received. It is a vast Eagle in Bas-Relief, with his Wings display'd, and carrying a *Caduceus* in his Pounces; and on each Side of him is a Fame likewise upon the Wing. The Eagle holds in his Beak the Strings or Ribbons coming from the Ends of two Festoons, the other Ends being supported by the two Fames; the whole of it fine beyond Imagination.

WHEN we are got within the Temple, we find it divided into three Isles, a broad one in the Middle, and a narrower on each Side, after the Manner of our Churches; which were form'd, as may still be discern'd, by two Rows of fluted *Corinthian* Pillars, of about three Feet Diameter. These Pillars were twelve in Number, six on a Side, about eighteen Feet distant from each other, and twelve from the Walls of the Temple. All round the Walls are two Rows or Orders of Pilasters, one above another; and between the Pilasters are Niches, fifteen Feet high, which seem to have been design'd for Images. The Bottom of the Niches is upon a Level with the Bases of the Pilasters, and the Wall to that Height is wrought
in

in the Proportions of a *Corinthian* Pedestal, the same Order being observ'd in the Niches themselves with the greatest Delicacy and Exactness. Of these Pilasters there are eight in a Row, on each Side; and nine Niches.

TOWARDS the West End of the Middle Isle we ascend to a Choir, as it is usually call'd for want of a more proper Name, by twelve Marble Steps; which Choir is distinguish'd from the rest of the Temple by two large square Columns adorn'd with Pilasters, forming a noble Entrance, exactly corresponding with that of the Temple itself. It is suppos'd here was anciently a Partition, and that the two Pillars supported a Canopy; but nothing of that kind is to be seen at present. At the Bottom of this Choir is a large Marble Niche, where undoubtedly stood the principal Idol worshipp'd here; and all round this Place we see a vast Provision of astonishing Sculpture; on one hand, Festoons, Birds, Fruits, Flowers, and the like; in another Part, *Neptune*, *Tritons*, Sea-Gods, *Arion* and his Dolphin, Fishes, and other Marine Figures. The Roof of the Temple is broken down, but those who have seen it tell us it was a very bold one, and divided into Compartments filled with excellent Carvings. It was open towards the Middle; but whether a Cupola or Lanthorn stood there for the Admission of Light, or whether it was always open, cannot be determin'd. In a word, the Building, as it now stands, strikes us with Surprise, and gives us the most just Ideas of the Magnificence of ancient Architecture; insomuch that we may affirm of this Temple, if it may be affirm'd of any Structure whatsoever, that it was without Faults, and perfect in every Part, the best Rules having been observ'd throughout with the greatest Nicety and Precision, and nothing appearing in the Whole but the most correct Taste, and the most charming Symmetry.

THE old Wall, which encompasses the several Structures above described, as well as other Remains not yet mention'd, is built with Stones of such a prodigious Size, as far exceed those of our famous *Stonehenge* on *Salisbury* Plain; and indeed I should have been afraid of having
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my Veracity called in question, if I had told their Dimensions before the World was appriz'd of them by a Traveller of such undoubted Credit as our Countryman Mr. *Maundrell*. The Whole is so surprizing and so difficult to be accounted for, that the Natives of *Balbeck* (as is usual with the Vulgar in Cases of the like Nature) believe it was the Work of the Devil. Three of the largest of these Stones, lying End to End in the same Row, extend sixty-one Yards, or one hundred and eighty-three Feet in Length; one of them being sixty-three Feet long, and the other two sixty a-piece. Their Depth is twelve Feet, and their Breadth the same; and, what adds to the Wonder, they are raised up into the Wall above twenty Feet from the Ground. The other Stones of this Wall are of a vast Bigness; but we did not observe any more that came up to the foregoing Dimensions.

WITHIN this Inclosure there are several other antique Remains, that are well worth a Traveller's Observation; particularly the Ruins of a stately Palace, (as we supposed it to have been) which Mr. *Maundrell* having overlooked, or at least taken very little Notice of, our Account of this Structure will perhaps be the more acceptable. I cannot indeed promise an exact Description of it, as it is far from being in so perfect a Condition as the Temple; and shall therefore only speak of it in general Terms, or insist on some few Particulars that best deserve our Attention.

GOING through the long arched Walk, which has been already mentioned as leading to the Temple, and which looks like a subterraneous Passage, adorned with a great Number of Busts, that cannot well be distinguished, but are supposed to represent the ancient Kings of *Syria*; I say, as we go through this Portico, the first Object that strikes our Sight is a spacious hexagonal Building or Wall, which forms a kind of Theatre, being open at the End, where there is a Terrace, to which we ascend by Marble Steps. Through this Aperture we enter into a square Court, larger than the first, encompassed with Buildings of more Magnificence than those

we

we have left behind us. On each Hand there is a double Row of Pillars, which form Portico's or Galleries above a hundred and thirty Yards in Length, and sixteen in Breadth; and the Bottom of the Court has been formerly taken up with a Structure more sumptuous and deeper than the rest, which seems to have been the Body of the Palace. The Columns belonging to this Part are of a vast Size, each consisting of one Stone, and of the *Corinthian* Order; nine whereof are still standing, with some of the Entablature*, by which it appears to have been a most magnificent and stately Fabrick.

MANY considerable and distinct Vestiges of the several Parts of this Palace are yet remaining, which fill the Spectator with Admiration. The *Corinthian* Order prevails chiefly throughout the Whole; and scarce any where do we meet with such valuable Remnants of ancient Architecture and Sculpture. We see a vast Variety of Ornaments, but without any of the wild and extravagant Mixtures introduced by the Moderns. In a Word, the fine Taste of *Greece* and the Magnificence of *Rome* are here united; innumerable Busts and Statues, Niches curiously wrought, Trophies, Walls and Cielings enriched with Bas-Reliefs, Incrustations, and other Works of the finest Marble. The great Vaults underneath this Pile are equally surprizing; for one may discover, through the Ruins, long Flights of Marble Stairs, some of them containing near two hundred. We cannot help admiring the bold Turn and Elevation of these Vaults; and also the Marble Tombs, Halls, Chambers, and entire Apartments, into which they are divided, and which are still plainly discernable. The Walls of them are likewise

* *Maundrell* takes Notice of these Columns in the following Words, which is all he says relating to the Remains of this superb Structure. "About fifty Yards distant from the Temple, says he, is a Row of *Corinthian* Pillars, very great and lofty,

"with a most stately Architrave
"and Cornice at top. This
"speaks itself to have been Part
"of some very august Pile: but
"what one now sees of it is but
"just enough to give a Regret,
"that there should be no more
"of it remaining." *Pag.* 137.

adorned

adorned with Bas-reliefs, Niches, and Inscriptions in *Roman* Characters; but they are so effaced by Length of Time, and by the Damps of the Place, that they are utterly illegible. Some of the Vaults are quite dark, and cannot be visited without Lights, either because of their great Depth, or because the Passages which may have originally given them Light are now choaked with Rubbish; but others receive Light from great Windows, that are levelled with the Surface of the Ground above. The Temple, and the Ruins of this supposed Palace, stand within the same Inclosure, as has been already mentioned; and may vie with any Monument of Antiquity now extant, either at *Rome* or *Athens*, or even in the whole World, as far as we can judge of what we have not seen, but only had an Account of from the Relations of others.

On the Side of a rising Ground, in the East Part of the Town, stood a tall Column of the *Tuscan* Order, about fifty-four Feet high, and five Feet in Diameter. It is now thrown down, and has a deep Channel cut in its Side from one End to the other; but for what Purpose it was erected, we could not so much as conjecture. In short, all over the City, as well as round about it, we can scarce move a Step without meeting with some melancholy Fragment of Antiquity, some Token of its ancient Splendor and Magnificence. At a little Distance from the Town we see the Quarry from whence they dug the Stone employ'd in the prodigious Structures of which I have been speaking. It is cut out in Steps that look something like the Seats of an Amphitheatre; and there is still to be seen in it a Stone ready hewn, which in its Dimensions seems to surpass those already described. The People for a long time had an Opinion that its vast Weight rendered it immoveable, and for that Reason it had not been carried away; but in reality it is still fast to the Rock, as appears upon a nice Examination.— Such was *Balbeck*; and after a View of so many evident Marks of its ancient Grandeur, may we not reasonably conclude that it was once the most considerable City of *Syria*,

Syria, the Delight and Residence of some powerful Monarch ? *

HAVING satisfied our Curiosity at *Balbeck*, we departed from thence on the 26th in the Morning for *Damascus*, after paying the *Capbar* demanded of us by the *Turri*. The *Capbars* are certain Duties which Merchants and Travellers are obliged to pay at several Places on the Road, to Officers who attend to receive them at the appointed Stations. They were first levelled by the Christians themselves, when Masters of the *Holy Land*, for maintaining the Ways in good Repair, and for the Support of Troops posted in the more difficult Passes, to watch the *Arabs* and prevent their Pillages. Upon the same Pretences the *Turks* have continued this Toll ; but they very much abuse it, exacting from Passengers, especially *European* Christians, arbitrary and unreasonable Sums ; and instead of being a Safeguard, they are supposed frequently to keep up an Understanding with the *Arabs*, and even to favour their Robberies.

We kept our Course to the South, directly down the Valley of *Bocat*, having *Anti-Libanus* on our Left ; and after travelling three Hours, we began to ascend that Mountain. Having spent three Hours more in crossing it, the Road in some Places being rough and troublesome, we came to a Village called *Surgawich*. Here we entered a narrow Valley, along which we continued our Journey ; and having passed by the Source of the River *Barrady*, in an Hour and a half we came to a Fountain called *Ayn il Hāwra*, where we took up our Quarters that Night ; our Stage this Day being seven Hours and a

* Prince *Radziwille*, who in the main is a very judicious Traveller, thinks it past Dispute that the Palace at *Balbeck* was the Work of *Solomon*. He imagines it to be the House he built for *Ebaraob's* Daughter, and that it exactly answers the Description of that Palace in 1 *Kings* vii. 8--12. This he avers upon an accurate

and diligent Observation, as he is pleased to tell us ; and indeed it cannot be said that there is no Similitude in the Case : But certainly he must only have considered these Ruins superficially and in general, without descending to Particulars ; or he had never been so egregiously mistaken.

half,

half, and our Course South-East the greatest Part of the Way.

THE next Morning we kept along the Valley, upon the Banks of the *Barrady*, and in two Hours arrived at the Village of *Maday*. Having travelled on about three Hours more, the Mountains being rocky and steep on each Side of the Valley, we spied several tall Pillars on the other Side of the River, which we judged to have been Part of some ancient and stately Edifice; but of what Kind, without a nearer View of them, it would have been in vain to conjecture. At the End of this Valley, in which we had travelled all Day, we came to a high Hill, on the Top whereof is an ancient Structure, supposed to be the Tomb of *Abel*, and to have given the Name of *Abilene* to the adjacent Country. The Tomb is thirty Yards long, and yet the ignorant People hereabouts believe it to have been but just proportioned to *Abel's* Stature: Some also pretend that this is the Place where he was murdered by his Brother. Not far from this Hill is a small Village called *Sinie*, through which we passed, and in less than two Hours arrived at another Village called *Dummar*, where we staid all Night, being just three Hours short of *Damascus*.

IN the Morning we crossed the *Barrady* at a new Bridge near *Dummar*, from whence our Road ascended, and brought us to the Top of the Precipice, under which the River runs, the Mountain being cleft asunder to give it Admission into the Plain below. From this Precipice we have a most distinct Prospect of *Damascus*, which appears a perfect Paradise. It is situate in a Plain of such Extent, that the Mountains which bound it on the farther Side are but just discernible. It stretches itself from South-West to the North-East, extending about two Miles in Length; and is narrow in the Middle, but at each End swells to a greater Bulk. The Domes and Minarets of the Mosques are a great Ornament to the City; and the Gardens, with which it is encompassed for many Miles round, planted with Fruit-Trees of all Kinds, and always kept fresh and green by the Streams of the River *Barrady*, surprize and ravish the Spectator. The little Towers,

Towers, Steeples, and Pleasure-Houses, which in every Part lift up their Heads among the Trees, add to the Beauty and Delightfulness of the Prospect. The *Bar-rady*, as soon as it issues from the above-mentioned Cleft of the Mountain, is immediately divided into three Streams, of which the middlemost and biggest runs directly to *Damascus*, through a large Field called the *Ager Damascenus*, and supplies all the Fountains and Receptacles of Water in the City. The other two, which seem to be the Work of Art, flow on the Right and Left, on the Borders of the Gardens, into which they are let by little Channels, and dispersed over every Part of them; insomuch that there is not a Garden without a fine Rivulet running through it, and perhaps improved into Fountains, Cascades, and other Water-Works, which are very delightful, though not contrived with such exquisite Art as in some Gardens of *Europe*.—But we must leave this Precipice which has given us a View of so charming a Landscape, and proceed to *Damascus*, whither we are strongly invited by the pleasing and enchanting Prospect.

DESCENDING from our agreeable Eminence into the Plain, we were conducted by our Guide round about the Gardens to the East Gate of the City, which was nearest to the *Latin* Convent, where we proposed to lodge during our Stay at *Damascus*. As we passed between the Gardens, we observed their Method of scouring the Channels, which is done by putting a great Bough of a Tree into the Water, and dragging it along by a Yoke of Oxen. The Driver sits or stands upon the Bough, as well to press it down, as to drive the Beasts; and thus they both cleanse the Bottom, and fatten the Water by stirring up the Mud, so as to render it of greater Advantage to the Gardens. We also admired the singular Structure of the Garden-Walls, which consist of huge Pieces of Earth, shaped like Bricks, and hardened in the Sun. They are each of them two Yards long, one in Breadth, and half a Yard thick. Two Rows of these placed edge-ways, one upon another, form the usual Inclosure in this Country.

As to the River *Barrady*, after it has largely contributed to the Beauty and Fertility of the Fields and Gardens about *Damascus*, wherein it loses great Part of its Waters, the small Remnant that escapes is again united into one Channel, on the South-East Side of the City; and after a Course of a few Hours, it is finally lost in a Morass, without ever arriving at the Sea. It is well known that the *Greeks*, and from them the *Romans*, called this River *Cbryssorhoas*, which is as much as to say, the *Golden River*; but as for those Rivers of *Damascus* called *Abana* and *Pharpar*, whereof Mention is made in *2 Kings* v. 12, there are no Traces of any such Names remaining; nor can we tell where to find them, unless two Branches of the *Barrady* were anciently so called, as it seems reasonable to conjecture.

ON the 28th of *February*, about Noon, we arrived at the East Gate of *Damascus*, and went immediately to the *Latin* Convent, where we were kindly received by the Superior, a Native of *Aix* in *Provence*. Our first Business was to make a Present to the *Turkish* Beglerbeg or Viceroy, to pay the Way for a Visit we intended to make him*, in order to procure his Favour and Protection whilst we continued in this City; for the *Damascenes* are a bigotted and insolent People, and have a strange Aversion to the *European* Christians, from whom we had therefore Reason to expect some injurious Treatment. We succeeded in our Application to the *Turkish*

* "It is counted uncivil, says Mr. Maundrell, to visit in this Country without an Offering in Hand. All great Men expect it as a kind of Tribute due to their Character and Authority, and look upon themselves as affronted, and indeed defrauded, when this Compliment is omitted. Even in familiar Visits amongst inferior People, you shall seldom have them come without bringing a Flower, or an Orange, or some

other such Token of their Respect to the Person visited; the *Turks* in this Point keeping up the ancient oriental Custom hinted, *1 Sam. ix. 7.* If we go (says Saul) what shall we bring the Man of God? there is not a Present, &c. which Words are questionable to be understood in Conformity to this Eastern Custom, as relating to a Token of Respect and not to a Price of Divination." Pag. 26.

Governor according to our Wishes, who gave Orders to an Officer of the *Janizaries* to let two of that Body attend us wherever we went, and prevent our being insulted or molested by the Populace.

THUS guarded, we walked out to take a View of the City; the Streets whereof are narrow, as is usual in hot Countries, and the Houses built of Brick hardened by the Heat of the Sun, or only common Clay, in as coarse a Manner as the vilest Cottages, notwithstanding they have Plenty of good Stone in the adjacent Mountains. This dirty Way of building is attended with an Inconvenience which we were made sensible of by Experience; namely, that upon any hasty Shower so much Mud is washed from the Sides of the Houses, as makes the Streets intolerably nasty. It seems strange, that People should affect such mean Buildings, when they have Materials at hand fit for the noblest Structures; but the *Turks* think it to little Purpose to build durable Houses, in which their Tenure is so very precarious; and seem particularly averse to making an outside Shew, lest it should prove a Temptation to their Superiors to deprive them of their Possessions. The Doors, however, are adorned with Marble Portals, and the Inside of the Buildings elegant enough; for there we usually find a large square Court, beautified with Variety of fragrant Trees, Flowers, and Fountains, and surrounded with splendid Apartments and Sofa's, where the *Turks* eat, drink, smoke, receive Visits, and loll at their Ease, taking the Advantage of the Shade or the Sunshine, according to the Heat or Coldness of the Season. The Cielings, Pillars, and Arches, are gilt and painted after the *Turkish* Manner, and the Carpets and Cushions as rich as can possibly be procured.

THIS may suffice to give an Idea of the private Buildings at *Damascus*, for most of them bear some Resemblance to the foregoing Description. As for their public Structures, the first we took notice of was the Church of *St. John the Baptist*, now converted into a Mosque, and one of the most stately ones in the *Turkish* Empire. No Christian being permitted to enter this Mosque if he

known to be such, we made no Attempt to gain Admittance: With much ado, however, we got a Look into it at three several Gates, which are very large, cover'd with Brass, and stamp'd all over with *Arabick* Characters. The Court on the North Side of the Mosque is about a hundred and fifty Yards long, a hundred broad, and paved throughout. On the South Side of it stands the Mosque, and its other three Sides are encompass'd with a double Cloyster, supported by two Rows of Granite Pillars of the *Corinthian* Order, exceeding lofty and beautiful. The Inside of it is divided into three Isles by two Ranges of Pillars of a greyish Marble, and of the Order before-mention'd; and the Pavement looks very bright and shining. In this Church is kept the Head of St. *John**, as they pretend, and several other Relicks, esteem'd so sacred by the *Mahometans*, that it is penal even for a *Turk* to go into the Room where they are deposited. The *Turks* at *Damascus* have a Tradition amongst them, but upon what it is grounded I could by no means learn, That our Saviour will descend into this Mosque at the Day of Judgment, as *Mahomet* will into that of *Jerusalem*: and accordingly one of its Steeples, through which they suppose he will make his Entrance, is call'd the *Steeple of the Messias*.

From this Mosque we went to the Castle, which is about half a Mile distant towards the West, and is a handsome square Fabrick of Free-Stone after the Rustic Manner. The Walls are very high, and have large Towers at proper Distances. We were just admitted within the Gate, where we saw abundance of old Arms and Armour, formerly taken from the Christians; but this was not a Place for us to gaze with Freedom. In the Middle of the Wall at the East End of the Castle hangs down a short Chain, cut out of one Stone; which is of no Use that I know of, but to shew the Skill of the Workman. A much longer Chain than this is said to

* *Thevenot* says the Head of St. *Zachary*, but *Maundrell* makes it the Head of St. *John*.

have

have hung here in the last Century, which was broken down in stormy Weather, and fell into the Ditch.

NOT far from hence are two Mosques, formerly Christian Churches, in which are the Sepulchres of some of the Kings of *Damascus*. There is no looking into one of them, but we peep'd into the other, and observ'd that the Walls in the Inside are faced with Marble of various Colours to the Height of six or seven Yards above the Pavement, and there are several fine Pieces of Mosaic Work between the Windows. This Mosque is completely round, and cover'd with a handsome Dome; and in the Middle of it are two Tombs very near each other, standing upon a Floor of Marble raised about a Foot and a half higher than the rest of the Pavement. They are of Cedar, above five Feet high, and seem to be of excellent Workmanship. It is said that one of them contains the Body of a King who renounced Christianity to embrace the Imposture of *Mahomet*, and afterwards rais'd a cruel Persecution against the Christians. Near these Tombs the *Koran* lies chain'd upon a Cedar Desk, which probably some Person is paid for reading on account of the Souls of the deceased Princes; for it is usual with great Men among the *Mahometans* to leave a Sum of Money at their Death for certain Prayers to be repeated at their Sepulchres.

It would be tedious, and almost endless, to describe all the Mosques in *Damascus*; I shall therefore only mention one more, which is commonly called the *green Mosque*, because it has a Steeple or Minaret faced with green glazed Bricks, that make a very shining and agreeable Appearance. This Mosque has a large Court or Area before it, the Pavement of which is admirable; and in the Middle of it is a fine Fountain or Basen of Water. At one End of it is a Portico supported by eight Marble Pillars of the *Corinthian* Order, the six inner ones whereof are fluted. These eight Pillars support so many little Domes cover'd with Lead, which form the Top of the Portico, from whence we enter the Mosque by three stately Doors, adorn'd with excellent Sculptures.

THEE

THERE are a great many *Bazars*, that is, Exchanges or Market-places in *Damascus*, which are large Buildings roofed over, with Shops on each Side, and most of them take their Names from the Commodities that are sold in them, as the *Bazar of Stuffs*, the *Bazar of Saddles*, &c. The largest of these Structures, if I remember right, has a high-ridged Timber Roof, supported by Stone Arches at convenient Distances, and is called *Sinanie*, from its Founder *Sinan*, a Bashaw of *Damascus*, who has left several other public Monuments of his Generosity in different Parts of the *Turkish* Empire. These Bazaars are generally crowded with People, the City being a Place of considerable Trade; but they have nothing else in them that deserves the Attention of a Traveller.

ONE Day we took a Walk into the *Ager Damascenus*, a long beautiful Meadow on the West Side of the City, divided in the Middle by the main Stream of the River *Barrady*. This Meadow is call'd the *Meidan* by the *Turks*, and is not only taken Notice of on account of its Pleasantness, being encompass'd with delightful Gardens, but it is remarkable for a Tradition current at *Damascus*, that God made *Adam* of the Earth of this Field; and the very Spot where this was done is distinguish'd by a little Pillar fix'd in the Ground.

ADJOINING to this Meadow stands the *Morestan*, a large Hospital founded by *Solyman* the Second, for the Accommodation of poor Pilgrims of all Religions. Having enter'd it, we find ourselves in a pleasant square Court, on one Side whereof is a stately Mosque, with a large Dome in the Middle of it, and a handsome Minaret at each end, all cover'd with Lead; as are likewise the Domes over its Portico, which are supported by lofty Marble Pillars. On the Side of the Square opposite to the Mosque are the Kitchens, and on each hand are Cloysters and Lodgings of no ordinary Structure.

IN our Way homewards we pass'd by a great House where they make vast Quantities of Biscuit for the Use of the *Mahometan* Pilgrims; two hundred Camels being annually loaded with it at *Damascus*, and as many with Water, at the Expence of the Grand Signior, to be distributed

distributed among the Poor, as they have occasion for it, in their Journey from thence to *Mecca*. Soon after this we cross'd the Horse-Market, where there is a Stone about five Feet high, concerning which the *Turks* have a Tradition, that if ever it shall be cover'd with Water, *Damascus* will be taken; and this is no Impossibility, for the Place is liable enough to Inundations.

The next thing that attracted our Sight was a very beautiful Bagnio, and not far from it a large Coffee-house, capable of entertaining four or five hundred People. One Part of it, design'd for the Reception of Guests in the Summer, is a small Island, surrounded with a swift Stream, where they sit under the Shade of Trees and Matts, and regale themselves in a most agreeable Manner. There are several other handsome Coffee-houses about *Damascus*, but the *Turks* chiefly resort to such as are shaded with Trees, and have little Streams or Canals near them; nothing delighting them more than Greens and Water, which according to one of their Proverbs, with the Addition of a beautiful Face, are able to banish the most obstinate Melancholy.

THERE are several other Curiosities, real or fictitious, in the City of *Damascus* and its Neighbourhood, which I must not forget to mention. One of them, to which Travellers are usually first conducted, is the House of *Ananias*, or the Place where he is said to have liv'd, when God commanded him in a Vision to go to *Saul*, as is related in the *Acts* of the Apostles*. It is a Cell or Grotto, to which we descend by thirteen or fourteen Steps, and is as light as can be expected for such a subterraneous Mansion. There is nothing remarkable in it at present, except some small Remains of a Mosaic Pavement, and an Altar that has continued there ever since it was a Place of Christian Worship; near which there is now a *Turkish* Oratory.

THE Street called *Straight*, in the *Acts*†, still retains the same Name at *Damascus*. It is about half a Mile in Length, running through the City from East to West,

* *Acts* ix, 10, 11, &c.

† *Chap.* ix, 11,

and is so very narrow, with the Houses jutting over in several Places, that the greatest Part of it is dark and disagreeable, and one cannot see distinctly from one End of it to the other. In this Street they shew us the House of *Judas*, with whom *St. Paul* lodged, and where he was restored to Sight by *Ananias**; and in the same House they pretend to have *Ananias's* Tomb, which is raised against the Wall, and covered with a green Cloth; but how he came to be buried there, we could neither guess, nor get any Information. However, the *Turks* have a great Veneration for this Tomb, and maintain a Lamp always burning over it; but perhaps their Respect is founded in their Interest, for they receive an Acknowledgment from every *Frank* who visits these sacred Apartments.

ABOUT half a Mile Eastward from the City, they shew us the Place of *St. Paul's* Vision in his Way to *Damascus* †, by which he was miraculously converted. And somewhat nearer the Town we see a small Timber Inclosure, with an Altar in the Middle of it, where we are told the Apostle rested after he had lost his Sight, and was led towards *Damascus* by his Companions ‡. They likewise shew us a Gate, which is at present walled up, where it is said *St. Paul* was let down in a Basket ||, to avoid the Fury of the *Jews* who lay in wait for his Life. I know not whether the *Turks* have stopped up this Gate on account of its Vicinity to the Eastern one, which renders it of little Use; or because of a Tradition they have, that the City will never be taken by any other Entrance.

THE Mention of *St. Paul's* Deliverance puts me in mind of a Place not far from the Walls of the City, where they tell us that the *Jews* stoned to Death *St. George* the Porter, for having favoured the Apostle's Escape. Here we are shewn the Tomb of this Saint, which stands in the Middle of a sort of Court, and is composed of Free-stone, having a little Pavilion erected over it in form

* *Acts* ix. 17, 18.

† *Ibid.* ix. 3, & seqq.

‡ *Ibid.* ix. 8.

|| *Ibid.* ix. 25.

of a Pyramid. The Christians commonly keep a Lamp burning at this Sepulchre, and visit it with great Devotion; and even the *Turks* in some measure imitate the Example, repairing thither, as well as the Christians, for the Cure of their several Diseases, which they acknowledge they oftentimes miraculously obtain.

THE Weather being fair and pleasant, we set out from our Convent one Morning to spend a Day among the Gardens, where we met with a great deal of Pleasure and Entertainment. As we did not propose to go above a Mile or two, we chose to walk on Foot, rather than hire Asses to carry us; for such is the Insolence of the *Turks* at *Damascus*, that they will not suffer a *Frank* to ride on Horseback, when he goes to see the Gardens or other Curiosities without the City, but he must either walk on Foot or ride upon an Ass; and accordingly there are always hackney Asses stand ready equipped in the Streets, to be lett upon these Occasions. The Rider need not use either Whip or Spur; for when he is mounted, the Master of the Beast, or his Servant, follows him wherever he goes, and forces him along with a Goad, so that the poor Ass performs his Stage in less Time than could be expected from so sluggish a Creature.

THE Place where we spent this Day afforded us a very agreeable Summer-house, with a plentiful Stream of Water running through the Garden, and formed into several Fountains. The Garden was full of Fruit-trees of various Kinds, particularly of the Plum that takes its Name from this City, being called a *Damson*, or *Damascene* by the *English*, and *Prunum Damascenum* in *Latin*. The Trees are planted without any Art or Order; and such are all the Gardens, or rather Orchards, hereabouts; only with this Difference, that some of them have more elegant and splendid Summer-houses than others, and are adorned with a greater Variety of Fountains and other Water-Works.

HAVING hired Asses, we made another Excursion to *Sidonaia*, a *Greek* Convent about four Hours Northward from *Damascus*, situate on the farther Side of a large Valley, and on a steep Rock, wherein Steps are cut all the

the way up to it, without which it would be inaccessible. The House is encompassed by a pretty strong Wall, but is itself a very mean Structure, and has nothing in it remarkable, except the excellent Wine that is made by its Inhabitants. It is said to have been founded and endowed by the Emperor *Justinian*, and is at present possess'd by about twenty *Greek* Monks and thirty or forty Nuns who seem to live promiscuously together as in one Family, without any Order or Separation*.

THIS Rock, one may reasonably presume, was antiently esteemed a very sacred Place, for within a little Compass round about it, we find no less than sixteen Churches or Oratories, dedicated to some Saint or other; but most of them are now in a ruinous Condition. On the East Side of the Rock is an ancient Sepulchre, being a Cavity about eight Yards square, hollowed out of the solid Stone, and having ten or twelve Coffins or Graves cut in its Sides, wherein dead Bodies have been deposited. Over the Entrance are three Niches, each containing two Statues as big as the Life, with some mangled and obscure *Greek* Inscriptions upon the Pedestals.

IT is related by the Monks of this Convent, that having formerly in their Chapel a little Picture of the Blessed Virgin, much resorted to by her Votaries, and famous for the many miraculous Cures and Blessings obtained in answer to their Prayers, it happened that a sacrilegious Rogue took an Opportunity to steal it away; but he had not kept it long, before he observed it was metamorphosed into real Flesh and Bones; at which he was in such a Consternation, that he carried it back in haste to the right Owners, confessing his Crime, and imploring their Forgiveness. The good Fathers having recovered this precious Treasure, now become still more valuable on account of the last Miracle, in order to prevent its ever being stolen again, deposited the Body, as they

* Such a Retirement, as one observes, with good Wine, agreeable Company, and fine Women, can be no great Mortification;

and possibly few People would think it a Hardship to be thus banished from the rest of the World.

tell us, in a Chest of Stone, and placed it in a Cavity in the Wall behind the Altar, fixing an Iron Grate before it for its greater Security. Upon this Grate are hung abundance of little Trinkets, the Offerings of People who have paid their Devotions at this Shrine, and ascribe the Success of their Prayers to the Intercession of the Blessed Virgin. The Monks also place a small Silver Bason under the Chest that contains this sacred Deposite, from whence they pretend there distils an holy Oil, of great Efficacy in curing all Disorders incident to the Eyes, and many other Distempers.—Unhappy State of Christianity in these Parts! What must the *Turks* and other Infidels think of a Religion, where the Frauds and Follies of its Votaries are so glaring and notorious?

THE Soil about *Damascus*, as in most Parts of *Syria*, is fruitful, producing Plenty of Wheat; and their Vineyards yield abundance of Grapes, which grow in very large Clusters; but their Wines in general are not well flavoured, though they are strong and intoxicating. The Country abounds with Variety of Game, and Provisions of all Kinds are tolerably cheap, considering that the Place is extremely populous, the Suburbs being much larger than the City itself. The Sheep hereabouts are large, and their Tails of a prodigious Size, surpassing those I took notice of near *Smyrna*; but, in my Opinion, their Flesh is not half so sweet as our *English* Mutton.

THE greatest Part of the Inhabitants of *Damascus* are *Turks*, who generally keep a Garrison in it of three or four thousand *Janizaries*. The City has eight Gates, and is encompassed with a good Wall, double in some Places, and flanked with round or square Towers at convenient Distances. The Patriarch of *Antioch* usually resides here, and about fifteen hundred Persons of the *Greek* Communion: The rest of the Inhabitants are *Maronites*, *Armenians*, *Jews*, and some *Latins*, who have their respective Churches, or Places of Divine Worship; except the *Latins*, who say Mass in a Church of the *Maronites*.

As to the Trade of *Damascus*, it is very considerable, as I before observed, and its Artificers are exceeding numerous, many thousands being employed in making Sword-blades*, Knives, and all Manner of fine Utenfils of Iron and Steel, the Water here being esteemed excellent for tempering their Metal. The Branching of the filken Stuffs, from hence called *Damasks*, is another Manufacture in which these People excel; and they make great Quantities of Soap, Raw and wrought Silks. Some Cotton, Wine and Rose-Water, made of the *Damask* Roses which grow here plentifully, are the principal Merchandises brought from *Damascus*. It is also famous for the finest Alabaster, and for a red soft Earth found in the *Ager Damascenus*, said to be a sovereign Remedy for a fractured Bone, or the Bite of a venomous Animal; but whether these Virtues are more to be depended upon than the Tradition of *Adam's* Formation in that Field, I shall not take upon me to determine.

* The Artificers of *Damascus* are also thoroughly skilled in the Art of adorning Iron, Steel, &c. by making Incisions therein, and filling them up with Gold or Silver Wire, chiefly used in enriching Sword-blades, Guards and Gripes, Locks of Pistols, and the like. Hencet his Art is called *Damaskeening*, having had its Rise at *Damascus*, or at least been practised there in its greatest Perfection. *Damaskeening* is partly Mosaic Work, partly Engraving, and partly Carving: As Mosaic Work, it consists of Pieces inlaid; as Engraving, the Metal is indented, or cut *en creux*; and as Carving, Gold and Silver are wrought therein in *Relievo*. There are two Ways of damaskeening: In the first, which is the most beautiful, the Artist cuts into the Metal with a Graver or other pro-

per Tool, and afterwards fills up the Incisions with a pretty thick Silver or Gold Wire; the Incisions being made in the Dovetail Form, that the Wire, which is thrust forcibly into them, may adhere the more strongly. The second Method, which is only superficial, but is the more usual, is thus: Having heated the Steel till it changes to a violet or blue Colour, they make Hatches or Strokes across it with a Knife, such as is used in the making of small Files; and then draw the Design, or Ornament intended, on this Hatching, with a fine brass Point or Bodkin; after which, they take fine Gold Wire, and conducting or chasing it according to the Figures already designed, they sink it carefully with a Copper Tool into the Hatches of the Metal.

THE Mention of the Formation of *Adam* brings to my Remembrance a Dispute we had one Evening with the Superior of the Convent where we lodged, concerning the Situation of the *terrestrial Paradise*, or *Garden of Eden*; which the good Man, contrary to the Sentiments of all the rest of the Company, would needs place in the Neighbourhood of *Damascus*. From hence I took occasion, at my leisure Hours, to digest as well as possible what was advanced by every Person who had a Share in the Discourse; and since that Time I have likewise diligently examined the several Opinions of the most learned Writers on this Subject; so that I hope to be able to give the Reader a clear View of the whole Controversy, and to point out to him the delightful Place of Abode allotted to our first Parents in their State of Happiness and Innocence.

It is well known what a Variety of extravagant Notions have been entertained concerning a local Paradise, the Subject of our present Enquiry. Several of the primitive Fathers believed there never was any such thing, interpreting in an allegorical Sense whatever is spoken of it in Scripture. Others, who allowed the Reality of a Paradise, have rambled so far from the sacred Text, as to exclude it from any Part of the terrestrial Globe. They have placed it in the third Heaven, within the Orb of the Moon, in the Moon itself, in the middle Region of the Air, &c. And of those who allow it a Situation in this sublunary World, some have carried it into a far distant Country, quite removed from the Knowledge of Men; others have fixed it under the North Pole*, and others have assigned it the Place at present possessed by the *Caspian* Sea; with many more Extravagancies of the like Nature, which have been collected by several Authors, some of whom have thought it worth while to give such Reveries a serious Answer.

* This was the Opinion of the *Ptolemaic*, which he grounded upon an ancient Tradition of the *Egyptians* and *Babylonians*, that the *Ecliptic* or Sun's Way at first crossed the Equator at Right Angles, and so passed directly over the *Arctic* Pole.

according to M.^r HUET





EVEN the more rational Sort of Enquirers after the terrestrial Paradise are strangely divided in their Opinions, almost every Corner of the Earth having been ransacked in Search of this wonderful Garden. It has been looked for in *Tartary*, in *China*, in the Isle of *Ceylon*, in *Persia*, in *Armenia*, in *Mesopotamia*, in *Chaldea*, in *Arabia*, in *Palestine*, in *Lybia*, in *Ethiopia*, and (which seems as much out of the way as any) even in *Sweden*. Lastly, some have concluded, that there never was originally any Place upon our Globe of peculiar and superlative Beauty, but that the whole Earth, in its primitive State, was equally paradisiacal; that *Moses*, in his Account of Paradise, only puts a Part for the Whole, the better to accommodate it to his Reader's Conception; or that, if ever there were such a beautiful Place upon the Earth, the violent Concussions which happened at the Deluge have so entirely changed the Face of Nature, that it is almost impossible at present to find it out.

THIS Diversity of Opinions proceeds partly from that Humour which prevailed in the early Ages of Christianity, of allegorizing all Passages of Scripture that appeared difficult to be understood; and partly from the little Agreement to be found between the Geography of *Moses* and that of the Heathen Authors, whose Imperfections are not yet perhaps sufficiently supplied to give us much Assistance to determine the Affair in question. As for the *Jews*, from whom we might naturally expect some Light into Matters that concern their own Antiquities, they are utterly ignorant of the Geography of their Bible, and have run astray as much as other Nations in their Description of Paradise; *Josephus*, and all the rest of their Authors, supposing the *Ganges* and the *Nile* to be two of its four Rivers, in which they have been followed almost unanimously by the Christian Fathers.

THERE are several Places which bear the Name of *Eden*, two whereof we find mentioned in Scripture, besides that in the *Mosaical* Description, viz. one in *Syria**, and the other in *Chaldea* about *Telassar*†, which perhaps

* *Amos* i. 5, † *2 Kings* xix. 12. *Isaiah* xxxvii, 12.

may be the same with that of *Moses*. I have already mentioned an *Eden* near *Tripoli*; and we are told of an Island in the *Tigris* so called by the People of the Country. There is a City near *Tarsus* in *Cilicia* still called *Adcna*, and *Aden* is a noted one on the Coast of *Arabia Felix*; for *Eden* or *Aden* signifying *Pleasure*, that Name was given to Places remarkable for the Delightfulness of their Situation, considered either in themselves, or comparatively with the adjacent Country; which last seems to be the Case of *Aden* in *Arabia*.

BUT let us consider the Description of *Eden* given us by *Moses*, which is as follows: *And the Lord God planted a garden eastward in Eden:—And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold. And the gold of that land is good: there is bdellium and the onyx-stone. And the name of the second river is Gihon; the same is it that compasseth the whole land of Ethiopia [or Cush]. And the name of the third river is Hiddekel: that is it which goeth toward the east of [or eastward to] Assyria. And the fourth river is Euphrates.**

To me it appears evident from this Account, that *Moses* had no imaginary Paradise in View, but a Portion of this habitable Earth, bounded by Countries and Rivers, very well known in his Time by the Names he gives them, and, as appears from Scripture, for many Ages after. Can we doubt that *Eden* is a real Country, any more than *Ararat* where the Ark rested, and *Shinar* whither the Sons of *Noah* removed after the Flood? We find it mentioned as such in Scripture, as often as the other two; and there is the more Reason to believe it, because the Scenes of these three remarkable Events are laid in the Neighbourhood of one another by the sacred Historian.

As to the Supposition, that a very great Change was made in the Face of Countries, and the Course of Rivers, by the Violence of the Deluge, it seems to be no

* *Gen. ii. 8, 10—14.*

just Discouragement to an Enquiry after the Place of the Terrestrial Paradise; for it cannot be thought, that *Moses*, who wrote 850 Years after the Flood, would have given us such a particular Description of the Garden of *Eden*, if there had been no Marks or Indications of it then remaining. Besides, he does not make use of antediluvian Names in his Account of Paradise; for the Names of the Rivers, and the Countries adjacent, *Cush**, *Havilah*, &c. are of a later Date: So that it appears to have been the Intention of *Moses* to give us, according to the Geography of his Times, some Hints where *Eden* and the Garden of Paradise were situated in the former World; and which, I doubt not, may still be discovered by carefully attending to his Description.

SOME eminent modern Writers, deceived by the Affinity of Names, have supposed they found the Name of the *Pison* preserved in the *Pasi-Tigris*, or rather (as they would have it, to favour their Hypothesis) the *Piso-Tigris*; whilst others take for granted that it is the *Phasis*, as they conclude the *Aras* to be the *Gihon*, from the Conformity of the Signification; both those Terms being used by the *Persians* to signify any great River in general. But if such Conjectures as these were to be taken for solid Arguments, *Eden* might be discovered any where, and every where, since a Conformity of Names, either in Sound or Signification, may be found in all Countries; and if that Sort of Proof be admitted, unless under proper Restrictions, it will be no difficult Matter to prove that *America* was peopled by the immediate Descendants of *Noah*, as some have ventured to affirm.

* Our Translators have often swerved from the original *Hebrew* to follow the *Septuagint*, and here in particular have rendered the Word *Cush* (which Country was so called from *Cush* the Father of *Nimrod*, first Founder of the *Assyrian* Monarchy) by the Name of *Ethiopia*; which has led *Josephus* and several others into a Mistake, that the River *Gihon*

was the *Nile* in *Egypt*; and supposing withal, that the Country of *Havilah* was some Part of the *East Indies*, they have run into another Error, and taken *Pison* for the *Ganges*; whereby they make the Garden of *Eden* contain the greatest Part of *Asia*, and some Part of *Africa* likewise, which is a Supposition quite incredible.

THE Words *Bdolab* and *Shoham*, in the *Mosaical Description of Eden*, which our Translators have rendered *Bdellium* and *Onyx-stone*, afford us but little Light in our Enquiry ; for being unknown Names, as well as *Havilah*, the Country which is said to produce them, they are interpreted by every one so as to favour the particular Scheme he espouses. Thus *Bdolab* by some has been rendered *Bdellium* ; by others the *Carbuncle*, the *Loadstone*, the *Oleaster* ; and those who place Paradise in *Armenia* will have it to be *Crystal*, in which Country that Stone is to be found. Others, who fix it in *Chaldea*, insist that it signifies *Pearl*, which is fished in great Quantities about *Baharen* or *Bahrein*, an Island on the *Arabian Coast* in the *Persian Gulph* ; upon which Coast, according to this Hypothesis, we are to place the Land of *Havilah* : And indeed this Conjecture seems to come nearest the Truth, since Manna is compared in Scripture to the *Bdolab* for Colour*, and the *Talmudists* describe Manna to be round as *Coriander-Seed*, and white as *Pearls*. In like manner the Word *Shoham* is made by some Authors to signify the *Beryl*, and the *Emerald* ; perhaps with as little Propriety as it is rendered in our Bibles the *Onyx-stone*, which Translation is condemned by several learned Men, and particularly the famous *Bochart*, whose Skill in the Oriental Languages is universally acknowledged.

OF the various Opinions concerning the Situation of Paradise, there are three which principally obtain among the Learned, and which are the only ones that deserve our Attention. The first, which places Paradise near *Damascus* in *Syria*, though patronized by great Names,† seems to have the least Foundation ; for the Garden of *Eden* is to be sought for Eastward from the Place where *Moses* wrote his History, which was probably in *Arabia Petraea*, whereas *Syria* lies North of that Country. But we need no other Reason for rejecting this Scheme, but its being destitute, as it really is, of all the Marks speci-

* Numb. ix. 7.

† Its chief Patrons are *Heidegger* in his *Hystor. Patriarch*, p. 94. *Le Clerc* on *Gen*, ii. 8.

Pere Abram in his *Pbarus Vd. Test. L. 2.* and *Pere Hardouin* in his Edition of *Pliny*.

sied in the *Mosaical* Description, which ought always to be the principal Test in this Enquiry.

THE second Hypothesis places *Eden* in *Armenia*, between the Sources of the *Tigris*, the *Euphrates*, the *Araxes*, and the *Phasis*; but is not much better supported than the first, though espoused by Men eminent for their Skill in Geography*: For, according to modern Discoveries, the *Phasis* does not rise in the Mountains of *Armenia*, near the Springs of the *Euphrates*, the *Araxes*, and the *Tigris*, (as *Strabo* and other ancient Geographers have wrongly informed us) but has its Source in Mount *Caucasus*, and does not flow from South to North, but from North to South: So that, according to this Scheme, we want a whole River, except, instead of the *Phasis*, we substitute the *Kur*, which joins the *Araxes* before it falls into the *Caspian* Sea. But to do Justice to the Hypothesis under Examination, I find it espoused by an ingenious modern Traveller, I mean M. *Tournefort*, who also takes the *Phasis* for *Pison*, though he has not told us where that River rises, or which way it shapes its Course. After this Gentleman has rejected the Scheme of his Countryman Bishop *Huet*, he lays down his own in the following Manner.

“ THE Commentators upon *Genesis*, says he, even those who keep most closely to the Letter, do not think it necessary, in order to assign the Place of Paradise, to find a River which divides itself into four Branches, because of the great Alteration the Deluge may have occasioned; but think it sufficient to shew the Heads of the Rivers mentioned by *Moses*, namely, the *Euphrates*, *Tigris*, *Pison*, and *Gihon*. It cannot therefore be doubted, but that Paradise must have been in the Way between *Erzerum* and *Teflis*, if it be allowed to take the *Phasis* for *Pison*, and the *Araxes* for *Gihon*. And then, not to remove Paradise too far from the Sources of these Rivers, it must of necessity

* The greatest Abettors of this Scheme are *Sanson* in his *Atlas*, *Paradisi*, and *Calmet* in his *Dictionary* and his *Commentary* on *Reland* in his *Dissertat. de Situ Gen. ii. 8.*

“ be placed in the beautiful Vales of *Georgia*, which
 “ furnish *Erzerum* with all Kinds of Fruits. If we may
 “ suppose it to have been a Place of considerable Extent,
 “ and to have retained some of its Beauties, notwithstanding
 “ the Alterations made in the Earth at the
 “ Flood, and since that Time, I do not know a finer
 “ Spot to which I can assign it, than the Country of the
 “ *Three Churches*, a Town about twenty *French Leagues*
 “ distant from the Heads of the *Euphrates* and *Araxes*,
 “ and almost as many from the *Phasis*. The Extent of
 “ Paradise must at least reach to the Heads of these Rivers;
 “ and so it will comprehend the ancient *Media*,
 “ and Part of *Armenia* and *Iberia*: Or, if this be thought
 “ too large a Compass, it may be confined only to Part
 “ of *Iberia* and *Armenia*, that is, from *Erzerum* to *Teflis*;
 “ for undoubtedly the Plain of *Erzerum* ought to be
 “ taken in, which is at the Head of the *Euphrates* and
 “ *Araxes*.——Our learned Men may think as they
 “ please; but as I have never seen a more beautiful
 “ Country than the Neighbourhood of the *Three*
 “ *Churches*, I am strongly persuaded it is the Place where
 “ *Adam* and *Eve* were created.” These are *M. Tournefort*’s
 Sentiments concerning the Situation of the Terrestrial
 Paradise; but as they seem chiefly grounded upon
 the Beauty of the Country, which in other Respects is
 far from answering the *Mosaical* Description of *Eden*, they
 give us but little Satisfaction.

THE third Hypothesis, which appears the most probable,
 places *Eden* upon the united Stream of the *Tigris*
 and *Euphrates*, called by the *Arabs*, *Shat al Arab*, that is,
 the River of the *Arabs*; which begins two Days Journey
 from *Bassora*, and about five Leagues below divides again
 into two Channels, that empty themselves into the *Persian*
*Gulph**. Thus the *Shat al Arab* is the River going
 out of *Eden*, which River, considered according to the
 Disposition of its Channel, and not according to the

* This Opinion was first started by *Stephanus Morinus*, *Bechart*,
 by *Calvin*, and has been followed by *Huet* Bishop of *Avranches*, and
 several others.

Course of its Stream, divides into four Heads or different Branches, which make the four Rivers mentioned by *Moses*; two below, viz. the Branches of the *Sbat*, which serve for the *Pison* and *Gibon*; and two above, viz. the *Euphrates* and *Tigris*, the latter whereof is now called *Dijlat* by the *Arabs*, and is allowed to be the *Hiddekel* * of *Moses*. By this Description the Western Branch of the *Sbat* will be *Pison*, and the adjoining Part of *Arabia*, bordering on the *Persian Gulph*, will be *Havilah*; and the Eastern Branch will be *Gibon*, encompassing the Country of *Cush*, or *Chuzestan*, as it is still called by the *Persians*.

THIS last Opinion agrees very well with the sacred Text, which informs us, that a River went out of Eden to water the Garden, and from thence it was parted, and became into four Heads; which Words manifestly imply, that in Eden the River was but one, or one single Chan-

* This is granted by all Interpreters, as well as the LXX; and though it may be difficult to shew any just Analogy between the Names of *Hiddekel* and *Tigris*, yet, if we either observe *Moses's* Method of reckoning up the four Rivers, or consider the true Geography of the Country, we shall easily perceive that the River *Hiddekel* could properly be no other. For as, in respect to the Place where *Moses* wrote, *Pison* lay nearest to him, and so, in a natural Order, was named first; and the *Gibon*, lying near to that, was accordingly reckoned second; so, having passed over that Stream, and turning to the Left, in order to come back again to *Arabia Petraa*, (where *Moses* was) we meet, in our Passage, with *Tigris* in the third Place; and so, proceeding Westward through the lower Part of *Mesopotamia*, come at last to *Pberath* or *Euphrates*: For it is to be remembered, that

the *Tigris* parts *Assyria* from *Mesopotamia*, and meeting with the *Euphrates* a little below *Babylon*, runs along with it in one common Channel, until they separate again, and make the two Streams *Pison* and *Gibon*, which empty themselves into the *Persian Gulph*.—As to *Euphrates*, the Name is analogous enough to the Hebrew Word *Pberath*; but yet we must acknowledge it is one of those corrupt Names which our Translators have borrowed from the *Septuagint* Version, and which probably the *Greeks* (as has been judiciously observed by *Reland*) took from the *Persians*, who often set the Word *Ab* or *Au*, which signifies *Water*, before the Names of Rivers; of which Word and *Frat* (as the River is still called by the neighbouring People) the Name *Euphrates* is apparently compounded.—See *Stackhouse*, and *Universal History*.

nel; but *from thence*, that is, when it was gone out of *Eden*, it was parted, and became four Streams or Openings, (as the *Hebrew* Word may be translated) two upwards, and two downwards: For supposing the united Channel, or *Shat al Arab*, to be our common Center, we may, if we look one way, *i. e.* up towards *Babylon*, see the *Tigris* and *Euphrates* coming into it; and, if we look another way, *i. e.* down towards the *Persian Gulph*, see the *Pison* and the *Gihon* running out of it.

BUT though this Hypothesis seems the best of any that have been yet advanced, and to account tolerably well for the *Mosaical* Description, it is liable to some Exceptions; for the two Branches of the *Shat al Arab*, supposed to be the *Pison* and *Gihon* of the Scripture, do not seem considerable enough to deserve the Name of Rivers, nor of sufficient Length to encompass Countries of any Extent, it being not a great many Leagues from their Division below *Bassora* to the Places where they fall into the *Persian Gulph*. Indeed, if we could be sure there were a third Branch, as some Accounts and Maps would induce us to believe, parting from the *Shat* about *Bassora*, and falling into the Sea at *Catiff*, it would be more agreeable to suppose that to be the *Pison*; and for the *Gihon* we might naturally substitute either the *Koran* or the *Karba*, the first of which falls into the *Shat*, the other into the *Tigris*, and may with greater Propriety be said to encompass the whole Land of *Cush*, as running through *Chuzestan*; whereas the Eastern Branch of the *Shat* washes only a Corner of that Country, or rather one Side of an Island formed by it and the *Koran*.

UPON the whole, notwithstanding the above Objection, I know of no Scheme so reasonable, so agreeable to the Description given us by the sacred Historian, as that which places *Eden* upon the great Channel formed by the united Rivers *Tigris* and *Euphrates*; and the extraordinary Fertility and Goodness of the neighbouring Soil may help to confirm us in this Opinion: For as it would be absurd to imagine that God would plant the Garden of Paradise in a barren Land, so all ancient Historians and Geographers inform us, that *Mesopotamia*, *Chaldea*,
and

and other adjacent Countries, were extremely pleasant and fruitful; and modern Travellers particularly assure us, that in all the Grand Signior's Dominions there is not a finer Country (though in some Places it lies uncultivated) than that between *Bagdat* and *Bassora*, the very Tract of Ground, which, according to the Scheme I am speaking of, was anciently called the *Land of Eden*.

It remains briefly to consider in what precise Part of the Land of *Eden* the Garden of Paradise was planted; and this seems to be intimated by *Moses*, when he tells us that it was *Eastward in Eden*; whereby, we may suppose, he does not mean that it lay Eastward from the Place where he was then writing, (which every body might easily infer) but intends to point out, as near as possible, the very Spot of Ground where it was originally seated. If then this delightful Garden lay in the Easterly Part of the Country of *Eden*, and the River which watered it ran through that Country (as we learn from Scripture it did) before it entered the Garden, we must necessarily conclude that Paradise was situated on the East Side of one of the Turnings of the *Shat al Arab*, that is, the River formed by the Conjunction of the *Tigris* and *Euphrates*; and probably at the lowest great Turning, mentioned by *Ptolemy*, not far from the Place where *Arecca*, called *Erec* in Scripture*, is now seated by our modern Geographers.

AFTER all, it must be acknowledged, that there is no Map of the Country wherein we have placed the Land of *Eden*, which makes the Rivers exactly answer the Description of them given us by *Moses*; but as he unquestionably wrote according to the best Geography of those Times, if the Course or Number of Rivers about *Babylon* have since undergone great Alterations, this has probably been occasioned by the Cuts and Canals made by Order of the Monarchs of that Empire, of *Alexander*

* *Gen. x. 10.* — It is said to have several Springs of Naphtha in its Neighbourhood, a kind of liquid Bitumen, very oily and in-

flammable, and hard to be extinguished. Hence that Verse of *Tibullus*,

Ardet Areccæis ut unda perbospita campis.

the Great, and even of *Trajan* and *Severus*, to facilitate Commerce and render the Country fruitful. And yet, notwithstanding this, according to all modern Observations, we find wider Variations in the Situation of Places, and are obliged to make greater Corrections in ancient Charts and Maps, than need be made in the *Mosaical* Description of *Eden*, to bring it to an Agreement with our latest Accounts of the present Country and Rivers near *Chaldea*. So that I think, till some stronger Arguments, than have yet been advanced, are brought against the *Hypothesis* which places *Eden* upon the *Tigris* and *Euphrates* united, we may safely conclude, that there, or thereabouts, was the delightful Garden, the Habitation of the first Parents of Mankind*.—I now return from this Digression, which I hope will not be disagreeable to the Reader.

* To this Account I cannot forbear subjoining the Description which our inimitable *Milton* gives us of the Garden of Paradise, wherein he beautifully represents its pleasing Variety.

———— Thus was this Place
 A happy rural Seat of various View :
 Groves, whose rich Trees wept od'rous Gums and Balm ;
 Others whose Fruit, burnish'd with golden Rind,
 Hung amiable, (*Hesperian* Fables true,
 If true, here only) and of delicious Taste.
 Betwixt them Lawns, or level Downs, and Flocks
 Grazing the tender Herb, were interpos'd ;
 Or palmy Hillock, or the flow'ry Lap
 Of some irriguous Valley spread her Store,
 Flow'rs of all Hue, and without Thorn the Rose.
 Another Side umbrageous Grotts, and Caves
 Of cool Recess, o'er which the mantling Vine
 Lays forth her purple Grape, and gently creeps
 Luxuriant. Mean while murmur'ing Waters fall
 Down the slope Hills, dispers'd, or in a Lake
 (That to the fringed Bank, with Myrtle crown'd,
 Her crystal Mirror holds) unite their Streams.
 The Birds their Choir apply : Airs, vernal Airs,
 Breathing the Smell of Fields and Groves, attune
 The trembling Leaves, while universal PAN,
 Knit with the GRACES, and the HOURS, in Dance
 Lead on th' eternal Spring.

Paradise Lost, Book IV.

BE-

BEFORE I leave *Damascus*, permit me, according to my usual Method, to look back a little into the ancient History of *Syria* in general, and of that renowned City in particular. *Syria* in the *Hebrew* Language is called *Aram*, the Country having been first peopled by *Aram* the youngest Son of *Shem*; but whence it obtain'd the Name of *Syria* is not so easy to determine, though it is probably a Contraction of *Affyria*, the Ancients often confounding them together. Authors are not at all agreed concerning the exact Bounds of this Country, because they consider it at different Times, when its Name was more or less famous, and its Empire more or less extensive: But if we confine ourselves to the proper *Syria*, we may venture to fix its Limits, and ascertain its Dimensions. It lay between the *Mediterranean* on the West, and the River *Euphrates* on the East; and between Mount *Taurus* on the North, and *Arabia Deserta*, *Palestine*, and *Phœnice* on the South; being about three hundred and seventy-five Miles in Length from North to South, and three hundred in Breadth from East to West. *Syria* has likewise been variously divided, having been at first parcelled out into a vast Number of little Kingdoms and Jurisdictions; and afterwards into four principal ones, *Zobah*, *Damascus*, *Hamath*, and *Geshur*. In the proper *Syria* only, *Ptolemy* reckons the following Provinces: *Commagene*, *Pieria*, *Cyrrhestica*, *Seleucis*, *Cassiotis*, *Chalabonites*, *Chalcidene*, *Apumene*, *Laodicene*, *Phœnicia Mediterranea*, *Cœlesyria**, and *Palmyrene*.

THE Posterity of *Shem* by *Aram* did not long keep this Country wholly to themselves; for their Relations of the Line of *Ham* by *Canaan*, being straiten'd for want of

* It is impossible to reconcile the ancient Geographers, so as to determine the Bounds of what they mean by *Cœlesyria*; but however the Name may have been extended, the proper *Cœlesyria*, or *Syria Cava*, which is taken to be the same, was undoubtedly the Vale between *Libanus* and *Anti-Libanus*, to which

Strabo confines it. Its chief Cities are *Heliopolis*, now *Balbeck*; and *Damascus*, now *Scbam*: But this latter does not lie in the above-mentioned Valley, as *Heliopolis* does, being to the Eastward of *Anti-Libanus*; and therefore, strictly speaking, ought not to be reckoned in *Cœlesyria*, where it is commonly and inaccurately placed.

Room in the Places where they first settled, encroached upon them by Degrees, and seized a Portion of their Lot, which they kept till both of them were involved in one common Destruction and Captivity. The ancient *Syrians* then were partly descended from *Shem*, and partly from *Ham*, (whose Offspring are nearly of equal standing in this Country) and very little behind any Nation in Antiquity; nay, *Syria* must have been peopled sooner than any other Part of the World, if we believe the Tradition current among its present Inhabitants, that *Adam* was formed, and *Abel* slain, in the Neighbourhood of *Damascus*.

It is certain that the *Syrians* were anciently governed by Heads of Families, who had the Title of *Kings*; and that they continued under the same Government, in part, even to the Days of *Saul*, is plain from the *Kings of Zobah*, mentioned in Scripture* among the rest of his Enemies. We have, indeed, some Reason to conjecture, that this was not the only Form of Government to be met with in that Country; for as *Gibeon* in *Canaan*, in the Days of *Joshua*, seems to have been a Commonwealth among the many Kingdoms there, so *Damascus* in *Syria* seems to have been the same in the Time of *David*, being spoken of as without a Chief, and as if the Power was wholly in the Hands of the People. It is said that the *Syrians* of *Damascus*†, not their King, succoured *Hadarezer* King of *Zobah* with above twenty thousand Men; which seems to imply, (for we do not say it is indisputably clear) that they were something like what we call a Republick.

Be this as it will, we are assured that the Kingdom of *Damascus* rose upon the Ruins of that of *Zobah*, of which we have no farther Account after the total Defeat of *Hadarezer's* Army by King *David*, when forty thousand *Syrians*, together with their General *Sbobach*, were killed in the Field‡. *Rezon*, who deserted from *Hadarezer*, having secured a Body of Troops in his Interest after the Loss of this Battle, seized on *Damascus*, and was the

* 1 Sam. xiv. 47.

† 2 Sam. viii. 6.

‡ 2 Sam. x. 18.

Founder of that noble Kingdom; proving a very troublesome and inveterate Enemy to *Israel* in the Reign of *Solomon**, when that Prince was taken up with his Vanities, and had forgot both himself and his People.

HIS Successors *Hexion* and *Tabrimon* had no Misunderstandings with the Kings of *Judah* and *Israel*; but *Benbadad* I. the Son and Successor of *Tabrimon*, was prevailed upon by large Presents from *Asa* King of *Judah*, to make War upon *Baasha* King of *Israel*; from whom his Army took *Ijon*, *Dan*, *Abel-beth-maachab*, all *Cinnetoth*, and all the Land of *Naphtali*†, and at last extended his Power to the City of *Samaria* itself.

THIS Prince was succeeded by his Son, also named *Benbadad*, who vigorously prosecuted the Enmity his Father had so successfully begun against *Israel*; but he was twice remarkably baffled in his Attempts by the Interposition of Heaven. He marched with a numerous Army, in which were no less than thirty-two Kings‡, and sat down before *Samaria*, summoning *Abab* to surrender himself as his Vassal, to acknowledge himself to be his Creature, and that all belonging to him was at his Service and Disposal. *Abab* returned a very submissive Answer to this haughty Message; but not satisfied with that, *Benbadad* sent again into the City to let *Abab* know, that the next Day he intended to send some Officers to search his Palace and the Houses of the Citizens, and to bring away all their Riches, together with their Wives and Children. The King of *Israel*, by the unanimous Advice of his People, refused to submit to so unparallell'd an Indignity; which highly exasperated *Benbadad*, who expected to meet with no Opposition. He sent a third Time, however, to *Abab*, to try if he could threaten him into a Compliance with his Demands; but the King of *Israel* sent a very bold and wise Reply to his vain Menaces, advising him to wait the Event of Things before he reckoned himself sure of Success: Tell him, (says *Abab* to *Benbadad*'s Messengers) Let not him that

* 1 Kings xi. 23—25.

† 1 Kings xv. 18, 19, 20.

‡ Compare 1 Kings xx. 1. with xxii. 31.

girdeth on his Harness boast himself, as he that putteth it off.*

THE Army of *Benbadad* was hereupon ordered to invest the City of *Samaria* in Form, and to make all the necessary Preparations for an Assault. But God, who was justly provoked at this proud *Syrian*, sent a Prophet to *Ahab*, not only to assure him of Victory, but to instruct him in what Method he should obtain it. In the mean Time *Benbadad*, who was a voluptuous Prince, and given to Drinking, being not at all apprehensive of Danger, was indulging himself in the midst of his Cups, when News was brought him that a Party was advancing from *Samaria*. This, however, gave him so little Disturbance, that in a careless Manner he only gave Orders that they should be brought before him alive, whether they came as Friends or as Enemies, and so continued his Mirth and Carousing. The Party which was sallying out of the City was a Number of chosen Men headed by *Ahab* himself, and followed by a larger Body, who, depending upon the Encouragement of the Prophet, fell furiously upon the numerous Army of the *Syrians*, whilst they were lost in Security, and did not so much as dream of an Attack; and such a Panick immediately spread itself over all the Camp, that no one thought of any thing but saving himself by Flight; and particularly *Benbadad* mounted a Horse, and fled precipitately with his Cavalry, instead of rallying and confirming his People. The *Israelites* pursued and made a terrible Slaughter of their flying Enemies.

THE same Prophet, notwithstanding this Victory, gave the King of *Israel* great Caution to recruit his Army, and be upon his Guard, against the ensuing Year, foretelling that the *Syrians* would then pay him another Visit, which came to pass accordingly: For some of *Benbadad*'s Officers, glad of any Excuse to palliate their inglorious Flight, pretended that the Gods of the *Israelites* were Gods of the Hills†, and therefore no wonder

* 1 Kings xx. 11.

† Hence it appears how early

the Notion of topical Deities prevailed in the World, some being

the Syrian Army had been defeated; and assured the King, that if he could but draw the *Israelites* to an Engagement in a plain open Country, his Gods, who presided over the Plains, would undoubtedly prevail. *Benbadad* hearken'd to this Representation, and having rais'd an Army of equal Force with that which he had lost the Year before, he march'd towards the King of *Israel*, and encamp'd near *Aphek*, a City of the Tribe of *Asher*. The *Israelites*, whose Numbers were quite despicable if compared with the *Syrians*, encamp'd over-against them; and for seven Days the two Armies continued in this Situation. On the seventh Day they came to a Battle, wherein the *Syrians* lost, of Foot only, a hundred thousand Men, the rest flying with Precipitation to *Aphek*, where twenty thousand more of them were destroyed by the falling of the Walls of the City.

THE King of *Syria* now gave all over for lost, and in Despair concealed himself in some Part of *Aphek*, where he thought he could not be easily found; but his Officers, reminding him that the Kings of *Israel* had been generous Enemies, advised him to throw himself upon *Abab's* Mercy, and to send Ambassadors to him in the humblest Manner, to make his Submission to the Conqueror. *Abab*, overjoyed at his Victory, was in an excellent Temper to receive them, calling *Benbadad* his Brother, and expressing his Satisfaction to hear he was alive. In a Word, the Syrian Prince was brought to *Abab*, admitted into his Chariot, and a Peace was con-

made to preside over whole Countries, whilst others had particular Places under their Tuition and Government; and were some of them Gods of the Rivers, others of the Woods and others of the Mountains. The Conceit of the *Syrians*, that the God of *Israel* was a God of the Hills, might proceed from their observing *Canaan* to be a mountainous Country; and it is probable they must have known, that the *Jewish* Law was deli-

vered on a Mountain; that the *Israelites* were remarkably fond of sacrificing in high Places; and that the Temple of *Jerusalem* stood upon a famous Eminence, as did *Samaria*, where they had so lately received a signal Defeat. — That the Gods did not only assist with their Influence, but actually engage themselves in Battle in behalf of their Favourites, is a well-known Sentiment of the ancient Heathens.

cluded

cluded between them on the following Conditions: That *Benhadad* should restore all the Country which his Father had wrested from *Israel*, and grant *Ahab* certain Privileges and Authority in his Capital *Damascus*, as a Token of his Homage and Subjection.

If *Benhadad* adhered to his Word with *Ahab* in other Respects, he kept Possession of *Ramoth-Gilead*, which was the Subject of a fresh War between them, wherein *Ahab* was assisted by *Jehoshaphat* King of *Judah*. The two Kings marched with their Forces towards *Ramoth-Gilead*, where they found the *Syrians* prepared to receive them; but *Ahab*, having sufficient Reason to think that the Enemy would mark him out for Destruction, disguised himself before the Battle in the Garb of a common Officer, advising *Jehoshaphat* to fight in his royal Robes. *Ahab's* Apprehensions were not without Foundation; for the King of *Syria* had given particular Orders to his Captains who had Rule over his Chariots, to direct their Arms only against the King of *Israel*. This had like to have proved fatal to *Jehoshaphat*, whom they mistook for *Ahab*, and accordingly fell upon him with great Impetuosity; but they soon desisted from pursuing him, having discovered that he was not the Person they were commanded to destroy. *Ahab's* Precaution, however, could not save him from the Fate he endeavour'd to evade, for he was mortally wounded by a random Arrow; and though he was held up in his Chariot for some Time with his Face towards the Enemy, to encourage his Soldiers, yet he died about Sun-set, and a Retreat was founded. It appears that this Battle was fierce and obstinate, and that both Armies drew off under Covert of the Night, perhaps with equal Loss and doubtful Victory*.

SOME Years after this, we find *Benhadad* once more marching against *Samaria*, which he besieged so closely with all his Forces, that he reduced it to the greatest Distress, and was on the Point of taking it by Famine, when he was alarm'd in the Night by a Noise like that of a great Army rushing in upon him; whereby he was so

* 1 Kings xxii. 30—36.

terrified, that he raised the Siege with the utmost Precipitation. His Army left behind them their Horses, Asses, Tents, and every thing standing in the Camp just as it was when they first took the Alarm; and also dropp'd upon the Road whatever was cumbersome to them, and retarded their Flight*.

AFTER this miraculous raising of the Siege of *Samaria*, *Benbadad* was deterr'd from making any farther Attempts upon *Israel*; nor do we hear any more of him in the sacred History, till *Elisha* went to *Damascus* to execute the Order of declaring *Hazael* King, which was originally given to his Predecessor *Elijah*. *Benbadad* then labour'd under a Fit of Sickness, and hearing of *Elisha's* Arrival, to whose Abilities he was no Stranger, he sent *Hazael* to wait upon him with a very noble Present, and to enquire of him whether he should recover of his Indisposition. The Prophet told *Hazael* that his Master *might* recover, his Distemper not being of itself mortal, but that he was very sure he *would not*; and then fixing his Eyes stedfastly upon him, he at length burst into Tears, upon the Prospect (as he declared to *Hazael*) of the many Calamities he would bring upon *Israel* when he was advanced to the Throne of *Syria*, as he was assured he would be by Divine Revelation. Upon this *Hazael* returned to his Master, and, concealing the Prophet's Answer, flatter'd him with Hopes of Recovery; which, however, he took Care to prevent, by stifling him the next Day with a thick Cloth dipp'd in Water. This was the End of *Benbadad*, who having no Son of his own, and *Hazael* being a Man of great Esteem, especially among the Soldiers, he was, without much Difficulty, declar'd his Successor.

ACCORDING to *Elisha's* Prediction, this Prince was a Scourge in the Hand of God, to chastise the Kingdoms of *Judah* and *Israel*; and under him the *Syrian* Monarchy rose to its greatest Splendor. However, he seems to have sat very quietly on his Throne, till he was provok'd by *Jeram* King of *Israel*, and *Abaziah* King of *Judah*, who

* 2 Kings vi. 24. and vii. 6, 7—15. † 2 Kings viii. 7—15.

confederated against him to dispossess him of *Ramoth-Gilead*, in Imitation of what their Fathers had attempted in the Reign of *Benbadad*. It seems as if they succeeded in their Enterprize, though *Joram* was dangerously wounded in the Attempt: But *Hazael* made himself ample amends by invading both the Kingdoms of *Judah* and *Israel*, and reducing them almost to Destruction. He began with *Jehu* King of *Israel*, and made himself Master of all that Prince's Dominions on the East of *Jordan*, the Countries of *Gilead* and *Bashan*, the two Tribes *Reuben* and *Gad*, and the Half-Tribe of *Manasseh**: And we learn from *Josephus*, that in the Prosecution of this Conquest he was guilty of all manner of Outrages and Cruelty; thereby punctually fulfilling whatever the Prophet *Elisha* had foretold of him in the Conversation they had together at *Damascus*, as above related.

WITH the same Fury and Success he made War upon *Jehoabaz* the Son of *Jehu*, till he had left him only fifty Horse, ten Chariots, and ten thousand Foot; and having thus chastised *Israel*, he turn'd his Arms against the Kingdom of *Judah*. He therefore cross'd the *Jordan*, made himself Master of *Gath*, and march'd forward to besiege *Jerusalem* itself; but he was diverted from that Undertaking by the rich Gifts of the weak and apostate *Jehoash*, then King of *Judah*, who, dreading the Syrian Power and the Miseries of a Siege, took all the costly Vessels which his Ancestors had devoted to the Service of God, and all the Gold that was laid up in the Treasuries of the Temple, besides what was found in the Royal Treasury, and sent it as a Present to *Hazael* to withdraw his Troops. The King of *Syria* did so for a while†; but about the latter End of the same Year, or the next Year at farthest, he sent an Army into the Territories of *Judah*, which defeated the Forces of *Jehoash* tho' much more numerous, ravaged the Country, sack'd *Jerusalem*, slew all the Princes of the People there, and sent their Spoil to *Hazael* at *Damascus*‡.

* 2 Kings x. 32, 33.

† 2 Kings xii. 17, 18.

‡ 2 Chron. xxiv. 23, 24.

THIS great Prince, having thus subdued and tyrannized over the Kingdoms of *Israel* and *Judah*, died, and was succeeded by his Son called *Benhadad*, a Name affected by most of the Kings of *Syria*. The young Monarch had not reigned long, before he experienced a total Reverse of his Father's Fortune, being thrice defeated by *Jehoash*, the Son of *Jehoabaz* King of *Israel*, whereby he lost all that *Hazael* had wrested from that Kingdom. Nothing more is said of this obscure and unfortunate Reign; but probably this *Benhadad* was made tributary by *Jeroboam*, the Son of *Jehoash* King of *Israel*, who kept *Syria* all his Life-time in the strictest Subjection.

THE *Syrians* recovered themselves again amidst the Disorders which raged in the Kingdom of *Israel* upon *Jeroboam's* Death, but not so perfectly as to be quite a free People; for we may reasonably suppose, they were in some measure subject to the newly-erected Empire of *Assyria*. But not to dwell on this Uncertainty, their last King was *Rezin*, who, towards the latter End of his Reign, entered into a League with *Pekab* King of *Israel*, against *Abaz* King of *Judah*, with a Design to dethrone him, and to set up the Son of *Tabeal*, a Stranger to the Line of *David**. With this View the confederate Kings entered the Dominions of *Abaz* with a great Army, ravaged his Country, and closely besieged him in *Jerusalem*; but as God had stirred up these Princes only to punish *Abaz* for his Wickedness, and not to cut off the whole Family of *David*, he did not suffer them to succeed in their Undertaking; for finding themselves unable to take the City, they raised the Siege and returned home.

THE next Year the two Kings prosecuted the War against *Abaz*, dividing their Army into three Bodies, and invading his Kingdom in three different Places at the same Time. *Rezin*, with his Division, marched into *Edom*, and took *Elath*, where he planted a Colony of *Syrians* †; and having loaded his Army with Spoils, and

* *Isaiab* vii. 1—6. † *2 Kings* xvi. 5.

taken a vast Number of Prisoners, he returned to *Damascus**. But this Acquisition proved fatal to *Rezin* and his Kingdom; for *Abaz*, grown desperate, and bent upon Revenge, sent an Embassy to *Tiglath-pileser* King of *Affyria*, with a large Present of all the Gold and Silver that he could find in the Treasury of the Temple, promising likewise to become his Vassal and Tributary, if he would assist him with his Forces against his Enemies. The King of *Affyria* readily embraced this Opportunity of adding *Syria* and *Palestine* to his Empire, and accordingly marching with a great Army against *Rezin*, he slew him in Battle, besieged and took *Damascus*, and transplanted the People to *Kir*, a Place in the *Upper Media*; thereby putting an End to the *Syrian* Monarchy, which had continued for nine or ten Generations†, according to the Predictions of the Prophets *Isaiah* and *Amos*†.

THUS *Syria* became united to the *Affyrian* Empire; which being overthrown by the *Medes* and *Persians*, it was annexed to their Dominions, and continued so till the famous Battle of *Iffus* in *Cilicia* between *Darius* and *Alexander*, wherein the latter gained a considerable Victory. At the same Time *Parmenio*, one of his Generals,

* 2 *Chron.* xxviii. 5.

† The Kingdom now put an End to was founded by *Rezin* in the Reign of *Solomon*, as has been observed above; but as *Damascus* is a City of great Antiquity, it probably had its Kings before that Time, though we have no mention of them in the sacred Writings. The City is generally supposed to have been built by *Uz* the eldest Son of *Aram*; but, be that as it will, we are certain it was in Being in the Time of *Abraham*, who reigned there according to some ancient Historians, particularly *Nicolaus Damascenus*. We learn from *Gen.* xv. 2. that *Eliezer*, whom *Abraham* had made free and appointed Steward of his House, was of *Damascus*, at the

same Time that the Patriarch pursued *Chedorlaomer* and the confederated Kings as far as *Hobab*, which lies Northward of that City. The Scripture says nothing more of *Damascus* till the Time of *David*.

† *Behold Damascus is taken away from being a City—and the Kingdom shall cease from Damascus, and the Remnant of Syria, Isaiah xvii. 1, 3.—I will send a Fire into the House of Hazael, which shall devour the Palaces of Benhadad. I will break also the Bar of Damascus, and cut off—him that holdeib the Sceptre from the House of Eden: and the People of Syria shall go into Captivity unto Kir, saith the Lord, Amos i. 4, 5.*

made himself Master of *Darius's* Treasure which was deposited at *Damascus*; and *Alexander* marching into *Syria* immediately after, most of the Cities surrendered at the first Approach of the Conqueror; so that he soon got Possession of that Country, and afterwards of *Phœnicia*, the City of *Tyre* being the only Place where he met with any considerable Opposition.

AFTER the Death of *Alexander*, his Captains sharing his Conquests, *Seleucus Nicanor* and his Posterity were Kings of *Syria* for about two hundred and fifty Years, till *Pompey* reduced that Kingdom into a *Roman* Province. The Government of *Syria*, after it came under the Dominion of the *Romans*, was reckoned one of the greatest Honours in the Empire, the Præfect or Governor having almost a Royal Jurisdiction over all the Provinces on this Side the *Euphrates*, and a Superintendency over *Egypt*. This emboldened *Niger*, Præfect of *Syria*, to dispute the Empire with *Severus*: And afterwards *Cassius Syrus*, a Native of this Country and Governor of it, was almost too hard for *Antoninus*. Upon this Occasion the Senate decreed, that no Man for the future should have Command, civil or military, in the Province where he was born, lest by the Affections of the People he should be enabled to set up for himself, and throw off his Subjection to the *Roman* Power. The Fear of this made *Adrian* propose to make *Phœnicia* a distinct Province from *Syria*; and obliged *Constantine* not only to separate *Phœnicia*, but to divide *Syria* itself into four Provinces, all subject however to the Governor of the *East*, as this Country was called by the *Romans*.

THIS Præfect enjoyed much the same Power and Influence during the Empire of *Constantinople*, at the Declension whereof *Syria* was over-run by the *Saracens*, and afterwards conquered by *Tangrolipix* the *Turk*, who gave *Aleppo* and *Damascus* to two of his Kinsmen of the *Sel-zuccian* Family; and this laid the Foundation of the *Turkish* Kingdom of *Damascus*, which began in the eleventh Century, and continued about two hundred Years, In the thirteenth Century *Halon* the *Tartar* took the King of *Damascus* Prisoner, and put him to Death

before the Walls of the City, because the Inhabitants would not surrender. He afterwards stormed the City, and put an End to the Reign of that Family in Syria, as the *Mamalukes* had done some Years before in *Egypt*, by murdering their Princes. They likewise subdued the Kingdom of *Damascus*, and held that City till it was taken by *Tamerlane* in the Year 1400 with a prodigious Army. He put all the *Mamalukes* and their Adherents to death, and is said to have built several Towers with their Sculls. However, after *Tamerlane's* Decease, the *Mamalukes* recovered Syria and *Egypt*, and kept possession of *Damascus* till the Year 1516, when *Selimus I.* defeated the Sultan of *Egypt* in the Neighbourhood of *Aleppo*; upon which *Damascus* surrendered to avoid being plundered by the *Turkish* Army, as it was a Place of great Trade and Riches: And ever since that Time Syria, as well as *Egypt*, has continued under the *Ottoman* Dominion.

ON the 8th of *March* in the Morning, having made a handsome Present to the Convent for our kind Entertainment, we took leave of *Damascus*; and returning the same Way we came, without any remarkable Occurrence, we arrived at *Tripoli* on the 10th in the Evening. The two following Days were spent in making the necessary Preparations for our Journey to *Sidon*, and from thence to *Jerusalem*; and having put ourselves in a pretty good Posture of travelling, we set out from *Tripoli* on the 13th at Two in the Afternoon, keeping close by the Sea, and in less than two Hours we came to a small Village called *Callemane*. Near this Village is a Convent of *Greeks* named *Bell-Mount*, founded by one of the Earls of *Tripoli*, standing upon a high rocky Mountain, overlooking the Sea, and of very difficult Ascent. In three Hours more we came to a lofty Promontory, which lay directly cross our Way, and terminated this Day's Journey; for it being too late to attempt to pass it, we took up our Quarters in a narrow Valley under some Olive-Trees, where we enjoyed an agreeable Repose.

THE next Morning we had no small Fatigue in passing the above-mentioned Promontory, the Road being very steep and rugged; but in somewhat more than an Hour

we mastered it, and arrived in the Valley on the other Side; the Entrance whereof is commanded by a small Fort or Castle called *Temsedia*, built upon a perpendicular Precipice. Not far from hence, close by the Sea, is a little Village called *Patrone*, supposed to be the ancient *Botrus*; but we did not step out of our Road to view it, being told that it afforded nothing worthy our Observation. In three Hours more we arrived at *Gibyle*, the *Byblus* of the Greeks, a Place once famous for the Birth and Temple of *Adonis*, but now of no great Extent, and thinly inhabited. It is encompassed, however, with a dry Ditch and a Wall, with square Towers in it at convenient Distances; and on the South Side it has an old Castle to defend it. In the Gardens round about the Town we see many Fragments of fine Marble Pillars, and Heaps of Ruins; by which it appears to have been a large and magnificent City. It is pleasantly situated by the Sea-side, and is reckoned a Place of very great Antiquity*. In one Hour from *Gibyle* we came to a fine River, with a Stone-Bridge over it, consisting only of one Arch, but that very wide and lofty; and here we made our second Encampment, pitching our Tents upon the Banks of the River.

THE Turks have given this Stream the Name of *Ibrahim*, but it is generally supposed to be the ancient *Adonis*, so called from that Favourite of *Venus*, who is said to have been killed by a wild Boar in the Mountains from whence it rises. The River, in the Opinion of the ancient Heathens, had a remarkable Property of appearing bloody at certain Seasons of the Year, which they attributed to a kind of Sympathy for the Death of *Adonis*, in Memory of whom they performed various superstitious

* Mr. Maundrell supposes *Gibyle* to be the Country of the *Giblites*, mentioned *Joshua* xiii. 5. whom King *Hiram* made use of in preparing Materials for *Solomon's* Temple. He finds his Conjecture upon *1 Kings* v. 18. where the Word rendered *Stone-squarers*

is *Giblim* in the Hebrew, which the Septuagint Version makes to be the *Men of Byblus*; and observes, that in *Ezek.* xxvii. 9. where our Translation has it the *Ancients of Gehal*, the LXX make it the *Eiders of Byblus*. *Journey*, &c. p. 34.

Rites, the Women making great Outcries, in imitation of the supposed Lamentation of *Venus* for the Loss of her Paramour. This annual Mourning was an universal Custom of the Women in these Parts, which they began as soon as they perceived the River of a reddish Colour; and after all possible Expressions of the most piercing Grief, having also disciplined themselves with Whipping, they proceeded to their Sacrifices. On the Morrow, pretending that *Adonis* was come to Life again, and had ascended through the Air to the upper Regions, they shaved their Heads; and, at *Byblus* especially, those who would not comply were bound to prostitute themselves for one entire Day to all Strangers that would have them for Hire, and the Money so got was presented to the Goddess *Venus*.

SOME relate, that on a certain Night, while this Solemnity lasted, they laid an Image in a Bed, and having gone through Variety of Lamentations over it, Light was brought in, and the Priests anointing the Mouths of the Assistants, whisper'd to them that Deliverance was come; whereupon their Sorrow was turn'd into Joy, and the Image taken as it were out of its Sepulchre. Others say, that the Priests of *Osiris* in *Egypt* wrote to the Women of *Byblus*, signifying to them, that they had found that Deity; and the Letter was sent, it seems, in an earthen Vessel, or in a little Box or Chest made of the Plant call'd *Papyrus*, which came by Sea of its own accord to *Byblus*. It perform'd this Voyage in seven Days, and as soon as ever it appear'd in Port the Women danced, feasted, and rejoiced as extravagantly as they had mourn'd, wept, and lamented.—As to the Redness of the River above-mention'd, its true Cause was known and declared even by some of the Ancients who were not so superstitious as the rest of their Contemporaries; it being owing to a kind of *Minium*, or red Earth, which is sometimes wash'd into it by the Violence of the Rains; and in Time of Floods it is still subject to the same Appearance.

ON the 15th in the Morning, having travell'd about an Hour beyond this River, we cross'd the Foot of the Moun-

Mountain *Climax*, through a rugged Pass, which brought us to the Bay of *Junia*. At the Entrance of this Bay is an old Stone Bridge, where we come into the Jurisdiction of the Bashaw of *Sidon*. The Mountains at the Bottom of the Bay are very high and steep, the Road lying between them and the Sea. They are called the Mountains of *Castravan*, are inhabited chiefly by *Maronites*, and are famous for their excellent Wine. Towards the farther Side of the Bay we passed by a square Tower, or Castle, of which there are several along this Coast, said to have been built by the Empress *Helena* to defend the Country from Pirates. At this Tower we paid a *Caphtar*, which is collected by *Maronites*, who are not much behind the *Turks* in their Insolence and Exactions.

Soon after we got clear of this Bay, we came to the River *Lycus*, sometimes called *Canis*, from an Idol anciently worshipped here in form of a Dog, and said to have given oracular Responses. This River is confounded with *Adonis* by several of our modern Geographers, but the Mistake is evident from late Observations, as well as the Authority of the Ancients. The *Lycus* issues into the Sea from between two Mountains, excessively steep and rocky; one of which we ascend as soon as we have crossed the River, by a Road about two Yards broad, cut along the Side of a Rock a great Height above the Water, at the Expence of the Emperor *Antoninus*; the Memory of which laborious but useful Undertaking is perpetuated by an Inscription near the Entrance into the Way, the greatest Part whereof is still legible. In less than half an Hour we passed this *Antonine* Way, which brought us to a smooth sandy Shore; and in two Hours Time we came to a large River called *Beroot*, which has over it a handsome Stone-Bridge of six Arches. On the other Side of the River, near the Sea, is a large Field, where our renowned Champion St. *George* is said to have slain the Dragon; in Memory of which Exploit there was a small Chapel built upon the Place, at first dedicated to that Christian Hero, but now changed into a *Mahometan* Mosque. In another Hour we arrived at *Barút* or *Beroot*, where

where we took up our Quarters in a Kan near the Sea-side, and met with good Accommodation.

THIS City was anciently called *Berytus*, and is perhaps little inferior to *Byblus* in Antiquity, as it is said to have been standing in the Time of *Cronus*. It was greatly esteemed by *Augustus*, in whose Reign it had many Privileges conferred upon it, together with a new Name, being then called *Julia Felix*; but it has nothing to boast of at present, except the Advantages of its Situation. It stands on the Sea-side, in a delightful and fruitful Country, and is supplied with fresh Water by several Rivulets that fall from the neighbouring Hills, and are conveyed all over the City in agreeable Fountains. The Palace and Gardens of the Emir *Faccardine*, neglected and ruinous as they are, are still one of the greatest Ornaments of the City, and merit a brief Description. This *Faccardine*, in the Reign of Sultan *Morat*, had his chief Residence in *Beroot*, and was the fourth Emir or Prince of the *Druses**, a People supposed to be descended from some scattered Remains of the Christians that engaged in the Crusades for the Recovery of the *Holy Land*, who settled themselves in the adjacent Mountains, where they have ever since maintained a kind of sovereign Jurisdiction. But *Faccardine*, not caring to be confined to his hilly Dominions, had the Power and Artifice to

* "As far as I could learn, says Dr. Shaw, the *Druses* and the *Surees* (the latter of whom are perhaps descended from the *Indigence* or original *Syrians*) differ very little in their Religion, which is a Mixture of the *Christian* and *Mahometan*, the *Gospels* and the *Koran* being equally received as Books of divine Authority and Inspiration. For, to omit what is commonly reported, of their being circumcised, worshipping the rising and setting Sun, intermarrying with their nearest Relations, and making

"their Children pass through the Fire, (as some of the Eastern Nations did formerly to *Moloch*) we may be convinced, I presume, from their indulging themselves in Wine and Swine's-Flesh, that they are not *Mahometans*: at the same Time, the Names they are known by, of *Hanna*, *Yuseph*, *Meriam*, &c. (i. e. *John*, *Joseph*, *Mary*, &c.) will not be sufficient Arguments in favour of their being *Christians*." Shaw's Travels, p. 377.

extend

extend them into the Plains along the Sea-Coast from *Beroet* to *Acra*; till at last the Grand Signior, grown jealous of his rising Authority, drove him back again to the Mountains, where his Posterity to this Day retain their Principality.

THIS Prince's Palace, which we went to take a View of, stands in the North-East Part of the City, and has a beautiful Marble Fountain at its Entrance. The inner Parts of the Building, which consists of several Courts, are now running to Decay, or else were never finished by their first Master. The Design of the whole, however, though not carried to Perfection, is visibly grand, and not unworthy the Quality of a Prince in *Europe*; but its greatest Beauty, and what best deserves our Attention, is the Orange-Garden. It is a large quadrangular Piece of Ground, divided into sixteen Squares, with Walks between them, which are shaded with spreading Orange-Trees, that were gilded when we were there, with the finest Fruit, and made as charming a Sight as can possibly be imagined. Each of these sixteen Squares had a Stone Border, wherein Channels were so contrived as to convey the Water to every Tree in the Garden, little Outlets being cut for Part of the Stream to vent itself as it passed along. Had an *European* Gardener the Cultivation of this Spot of Ground, nothing could be made more delightful; but the *Turks*, who in general are People of gross Apprehensions, and have not a Taste for refined Pleasures, have turned this beautiful Place into a Sheepfold. On the East-side of the Garden were two Terrace-Walks, rising one above another, each of which had an Ascent of ten or twelve Steps, were planted with several fine Orange-Trees to make Shades in proper Places, and led into Summer-houses and other delightful Apartments. All this Elegance and Regularity may well be wondered at in these Parts of the World, the *Turkish* Gardens being usually nothing else but a number of Trees planted together in a confused Manner, without Walks, Arbours, Knots, or any Appearance of Art or Design: But *Faccardine* had been in *Italy*, where he had seen Gardens of another Nature,

which his excellent Genius (for such his Works speak him to have had) knew very well how to imitate in his own Country.

At one Corner of another Garden, in which are several Pedestals for Statues, is built a very strong Tower about twenty Yards in Height, from whence we had a distinct View of the whole City. The principal Object that strikes our Sight is a large *Turkish* Mosque, originally a Christian Church, and dedicated to St. *John* the Evangelist; into which we could not gain Admittance, and therefore contented ourselves with seeing it at this Distance. The *Greeks* are still possessed of a Church in this City, an ancient and decayed Fabrick, the Inside whereof we had an Opportunity of viewing, and found it adorned with abundance of old Pictures; amongst which there is one with a *Greek* Inscription, signifying it to be that of *Couartas*, the first Archbishop of *Berytus*. Not far from this is the Figure of *Nestorius*, who is frequently painted in the *Greek* Churches, though they disclaim his Herefy, and acknowledge the Council of *Ephesus* by which it was condemned. But the most remarkable Picture of all is one of St. *Nicephorus*, drawn almost as big as the Life, with a Beard reaching down to his Feet; of which Saint the Legends gives us the following Account: That he was a Person of eminent Virtue and exemplary Behaviour, but being almost destitute of a Beard, his Countenance did not appear with sufficient Gravity, and command the Respect which that venerable Ornament generally engages. This gave the good Man very great Uneasiness, insomuch that he fell into a deep Melancholy; of which the Devil taking the Advantage, promised *Nicephorus* to supply the Defect of Nature, if he would hearken to his Suggestions. The Saint, tho' extremely desirous of the promised Addition to his Face, was determined not to purchase it at so dear a Rate as by the least Transgression of his Duty; and therefore, rejecting the Tempter's Offer with Indignation, and at the same time taking hold of the little Tuft he had upon his Chin, in Token of the Firmness of his Resolution, his Constancy was miraculously rewarded; for it is said
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he found the Hair stretch upon the first Pluck he gave it, and repeating what he had done with the same Success he never desisted from pulling his Beard, till he had drawn it down to his very Feet. But enough of this ridiculous Story.

THE Walls of *Beroot*, on the South-side, are still entire, but built out of the Ruins of the ancient City, as appears from their being partly composed of Pieces of old Pillars and Fragments of Marble, on some of which we find Scraps of *Latin* Inscriptions. At a little Distance without the Wall are some Remains of Mosaic Pavements, several Pillars of Granite, Pieces of polish'd Marble, and other Tokens of the former Magnificence of the City.

HAVING staid one Day at *Beroot*, we pursued our Journey on the 17th in the Morning, and in less than half an Hour we came into a fine Plain, extending from the Sea to the Mountains, at the Entrance whereof is a beautiful Grove of Pine-Trees, planted by the aforementioned *Faccardine**; and on our Left we saw a Village at a little Distance inhabited by the *Druses*, who possess a long Tract of Mountains upon this Coast. After travelling two Hours from this Grove, we were obliged to pay another Caphar; from which Place we soon arrived at the River *Damer*, the ancient *Tamyras*, a Stream that swells to a great Height upon sudden Rains, and running with great Rapidity, is

* Mr. Maundrell tells us of an odd Custom of the Princes of this Family, which seems to deserve our Notice. " Their present Prince (says he, speaking of the *Druses* in the Year 1697.) is *Achmet*, Grandson to *Faccardine*, an old Man, and one who keeps up the Custom of his Ancestors, of turning Day into Night; an hereditary Practice in his Family, proceeding from a traditional Persuasion amongst them, that Princes can never sleep securely but by

" Day, when Mens Actions and
" Designs are best observed by
" their Guards, and, if need be,
" most easily prevented; but that
" in the Night it concerns them
" to be always vigilant, lest the
" Darkness, aided by their sleeping,
" should give Traitors an Opportunity and Encouragement to assault their Persons, and, by a Dagger or a Pistol, to make them continue their Sleep longer than they intended when they lay down." *Journey*, &c. p. 43.

very dangerous to Passengers* ; however, its Water being pretty low when we were there, we forded it without much Difficulty.

BEING got over this River, we travelled along a narrow rugged Way between the Sea and the Mountains, which hereabouts are but a small Distance from each other, till we came to another considerable Stream, with a good Stone-Bridge over it, consisting of seven Arches. From hence in one Hour's Time we arrived at *Sidon*, and were conducted by our Fellow-Traveller *M. du Marais* to the Residence of the French Consul, to whom he brought Letters from *Smyrna*, and who received us with all imaginable Civility, as did also the rest of the Gentlemen of that Nation, whose Factory here I have already had Occasion to mention. As we came to *Sidon* several Days before the Consul was ready to set out for *Jerusalem*, we had an Opportunity of being more particular in our Observations and Enquiries concerning this ancient City, whereof I now proceed to give an Account.

SIDON, now called *Sayde* or *Seyde*, may properly enough be termed the Metropolis of *Phœnice*, as it seems to be the oldest City in this Part of the Country, borrowing its Name, according to *Josephus*†, from its Founder *Sidon*, the eldest Son of *Canaan*‡ ; though other Writers do not admit of this Derivation||. The Town is still popu-

* As *M. Spon*, Nephew to *Dr. Spon*, was returning from *Jerusalem* in Company with some English Gentlemen, about the Year 1693, he was unfortunately hurried down by this Stream, and perished in the Sea, which lies a Furlong lower than the Passage. *Maundrell*, *ibid*.

† *Antiquities*, Book I. c. 7.

‡ *Gen.* x. 15.

|| *Trogus* derives the Name from a Word signifying a Fish ; and *Bochart* is of the same Opinion, for *Seid*, the present Name of the City, may be rendered a Fishing-place. The last mentioned

learned Man seems to doubt whether or no *Canaan's* eldest Son was called *Sidon*, as we read in the Place of Scripture just referr'd to, where he interprets the Word as meant of the City itself, and used instead of the Name of the Father of the *Sidonians*, or the Founder of that City, whatever his Name was : But why the Name of the eldest Son should be pass'd over, and the rest specified, is not easy to conceive. — Others again will have *Sidon* to be derived from *Sida*, the Daughter of *Belus*, as they pretend.

lous,

ious, but has lost much of its former Splendor, as well as Extent ; which is sufficiently manifest from the many beautiful Pillars, and other Vestiges of its ancient Grandeur, that lie scattered up and down the Gardens, without the Walls of the present City. These Walls are of a considerable Thickness, but ruinous in many Places ; and on the South-side of the Town stands an old Castle on a Hill, said to have been built by *Lewis* the 1Xth of *France*, surnamed the *Saint* ; and another, in a better Condition, on a Rock in the Sea, having a Communication with the Land by a Bridge of ten or twelve Arches.

THE *French* Merchants are all quartered together in a large Kan close by the Sea, fronting which is an old Mole that formerly secured the Port, but has been demolished and rendered useless by the Emir *Faccardine* when he was Master of this Place, in order to free himself from the Visits of the *Turkish* Gallies, or at least oblige them to hasten their Departure on account of the Danger and Incommodiousness of the Harbour ; so that the Shipping lying at Anchor have no other Shelter at present but a small Ledge of Rocks about a Mile distant from the Shore on the North-side of the City. It is nevertheless a Place of considerable Trade, exporting Oil, Ashes, Soap, Raisins of *Damascus*, Rice, Glue, *Turkey* Leather, and abundance of Silk, which is its chief Commodity. The neighbouring Country is full of Mulberry-Trees, underneath which they preserve their Silk-Worms in little Huts, where they thrive very well, unless they are hurt by violent Claps of Thunder. From the *European* Nations they take Sattins, Damasks, Cloths of light Colours, and Paper.

THIS City is the Seat of a *Turkish* B. shaw, who resides in an unfinished Palace built by the Emir *Faccardine*. The usual Garrison of the Place consists of four or five hundred Men, who are partly in the Town, and partly in the Castles. The greatest Part of the Inhabitants are *Turks*, who have fourteen or fifteen Mosques here ; but the *Latins* and *Greeks* have each of them a Church, the *Maronites* a Chapel, and the *Jews* a Syna-

Synagogue. All manner of Provisions are cheap here, and the Country full of Game, especially Hares, Partridges, &c. which multiply surprizingly, the People in these Parts not taking much Delight either in Fowling or Hunting.

As to the Antiquities of *Sidon*, they are most of them obscured and buried by the *Turkish* Buildings; but some *Latin* Inscriptions are to be found in the neighbouring Fields and Gardens. They pretend, indeed, to shew a Monument of very high Antiquity, no less than the Tomb of *Zebulon*; which stands in a small Chapel in a Garden, and is held in great Veneration by the *Jews*. The Tomb consists only of two Stones, the one supposed to be at the Head, the other at the Feet of the Deceased. Their Distance is about ten Feet, which, therefore, according to this Tradition, must have been the Stature of that Patriarch.

If we consider the ancient *Sidonians* in particular, or rather the *Phœnicians* in general, we shall find them making a considerable Figure both in sacred and profane History. Much is said of their Arts, Sciences, and Manufactures; and they had certainly a very happy Genius and Frame of Mind, capable of an Undertaking. Arithmetick and Astronomy either took Rise among them, or were brought by them to great Perfection, and applied to the Affairs of Trade and Navigation, and Architecture. From them those excellent Sciences flowed into *Greece*, together with their Letters, which they had from *Cadmus**

* Some pretend that these Characters or Letters were *Egyptian*, and that *Cadmus* himself was a Native of *Egypt*, and not of *Phœnicia*; and the *Egyptians*, who are ready to ascribe to themselves the Invention of every Art, and boast a greater Antiquity than any other Nation, give to their *Mercury* (whom very many Authors take to be *Moses*) the Honour of inventing Letters. Most of the Learned however agree, that *Cadmus* carried the *Phœnician* or *Syrian* Letters into *Greece*, and that those Letters were *Hebraic*; the *Hebrews*, as a small Nation, being comprehended under the general Name of *Syrians*. *Joseph Scaliger*, in his Notes on the *Chronicon* of *Eusebius*, proves, that the *Greek* Letters, and those of the *Latin* Alphabet formed from them, derive their Original from the ancient *Phœnician* Letters, which are the same with the Sa-

the Son of *Agenor*. They were very early addicted to philosophical Exercises of the Mind, insomuch that *Moschus*, a *Sidonian*, taught the Doctrine of Atoms before the *Trojan War*; from whom it was probably learnt by *Leucippus* and *Democritus*, but was afterwards most cultivated and improved by *Epicurus*. *Phœnicia* long continued to be one of the Seats of Learning, and both *Tyre* and *Sidon* have produced their Philosophers of latter Ages.

BUT how famed soever they were for the Sciences, and for their Discoveries and Improvement in the learned Way, it is probable they excelled yet more in their mechanical Skill than in the Labours of the Brain. The Glafs of *Sidon*, the Purple of *Tyre*, and the exceeding fine Linen they wove, were of their own Produce, their staple Manufactures, and said to have been their own Inventions. And as to their extraordinary Ingenuity in the working of Metals*, Stone, or Timber, and their perfect Knowledge of what was great and ornamental in Architecture, there needs no other Proof of it than the large Share they had in erecting and decorating the Temple at *Jerusalem*; than which nothing is more known, nor can more redound to their Honour. In a word, they had such a Reputation for their just Taste, fine Design, and luxuriant Invention, that *Sidonian Workmanship* or Contrivance became proverbial, to express whatever was elegant,

maritan, and were used by the *Jews* before the *Babylonish Captivity*. *Cadmus* carried but sixteen Letters into *Greece*; four being added by *Palamedes* at the Siege of *Troy*, above two hundred and fifty Years lower than *Cadmus*; and four more by *Simonides*, a long Time after.

* *Homer* takes Notice of the

Skill of the *Sidonians* in this Particular; for amongst the Prizes in the Games exhibited at the Funeral of *Patroclus*, (which are described at large in the twenty-third Book of the *Iliad*) we find one that was beautifully wrought by those curious Artificers. This was, according to Mr. *Pope's* Translation of the Passage,

A Silver Urn that full six Measures held,
By none in Weight or Workmanship excell'd:
Sidonian Artists taught the Frame to shine,
Elaborate, with Artifice divine.

noble,

noble, or pleasing, whether in Building, Apparel, Vessels, Toys, or other Curiosities.

NOR do the *Phœnicians* deserve our Consideration only as learned Men or Artificers, improving themselves and cultivating their Minds sedately at home ; but it raises our Admiration to view them as Merchants, Navigators, and Planters of endless Colonies abroad. As Merchants, they may be said at least to have engrossed all the Commerce of the Western World. As Navigators, they were the boldest, the most experienced, and the greatest Discoverers of ancient Times ; nor had they any Rivals for many Ages. And as Planters of Colonies, they sent out such Numbers, that when we consider the small Extent of their Country, which was probably little more than the narrow Tract of Ground between Mount *Libanus* and the Sea, it is surprising how they could spare such Supplies of People, without leaving their native Seat almost destitute of Inhabitants.

WITH respect to the Trade of the *Phœnicians*, it is probable they took the first Hints of it from their Neighbours the *Syrians*, though this will not be allowed by some Writers. Be that as it will, having convenient Harbours upon their Coast, and excellent Materials for Ship-building upon their Mountains, they bent their Thoughts very early to the Advancement of Navigation and Commerce ; and, by an extraordinary Application thereto, they soon eclipsed all the neighbouring Nations, and came at length to be considered as the first of the Earth for Riches and Splendor, if not for Power. They traded by Sea to all the known Parts they could reach ; to the *British* Isles, commonly understood by the *Cassiterides* ; to *Spain*, and other Places in the Ocean, both to the North and South of the *Streight's* Mouth ; and in general to the Ports of the *Mediterranean*, the *Black Sea*, and the *Palus Mæotis* ; in all which Parts they had Settlements and Correspondence, and drew from thence what was useful to themselves, or might be so to others reciprocally. As for their Trade by Land into *Syria*, and by way of that Country, into *Mesopotamia*, *Affyria*, *Babylonia*, *Persia*, *Arabia*, and even the *Indies* ; this may furnish us with
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some adequate Idea of what the *Phœnicians* once were, and of their ancient Splendor and Opulence, when their Country was the great Magazine where every Thing might be had that either administered to the Necessities or the Luxury of Mankind, and which they undoubtedly knew how to distribute to the very best Advantage.

Now I am speaking of the Navigation of the *Phœnicians*, I might expatiate on their Voyages in the Service of *Solomon*; but for fear of being tedious, I shall only mention that memorable one which *Necho* King of *Egypt* engaged them to perform, and which they accomplished with wonderful Success. That Prince having taken into his Service some of the most skilful *Phœnician* Mariners, sent them out by the *Red Sea* through the Streights of *Babelmandel*, to discover the Coasts of *Africa*; and these Men having sailed quite round that Part of the World, returned to *Egypt*, the third Year after their setting out, by the Streights of *Gibraltar* and the *Mediterranean*, which was a surprising Voyage to be made in those Days, when they had not the Assistance of the Compass. This was performed about two thousand one hundred Years before *Vasquez de Gama*, a *Portuguese*, (by discovering the *Cape of Good Hope* in the Year 1497) found out the very same Way, to sail to the *Indies*, by which these *Phœnicians* had come from thence into the *Mediterranean*.*

* Hence it appears, that the *Portuguese* were only Re-discoverers of the *Cape of Good Hope*. And here it may not be amiss to take some Notice of an Opinion maintain'd by a celebrated Author, that the *Phœnicians* made it a common Practice to trade with *India* by the Way of the said Cape, even from the Time of *Solomon*. This seems incredible in the first Place, because the *Phœnicians* had no such Temptation as we have to undertake so long and dangerous a Voyage, and which to them must have been

much longer than it is to us at present. Nor can we suppose that the Structure and Rigging of their Ships were adapted to so troublesome a Navigation; or that they could furnish themselves with a sufficient Quantity of Stores and Provisions, and at the same Time have Room for any considerable Cargo. Considering therefore these Disadvantages, no doubt but they could be supplied with the Eastern Commodities in general, at a much cheaper Rate, from the *Egyptians* and *Edomites* on the *Arabian* Gulph, and from

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As to the Government of *Phœnicia* in ancient Times, it was divided, like other Countries, into several small Kingdoms; for besides the Kings of *Sidon* and *Tyre*, mentioned in Scripture, we read in History of *Elbasus* King of *Berytus*, of *Erylus* King of *Byblus*, and several others, whose Dominions were confined within the narrow Limits of one City and its Territory. Of all the *Phœnician* Kings, those of *Sidon*, *Tyre*, and *Arad*, seem to have been the most powerful and wealthy, and make the best Figure in History; but their Successions, and the Years of their respective Reigns, are so perplexed and obscured, and interrupted with so many Chasms, that no tolerable Account of them can easily be given. Nor is it my Design to enter into this Darkness, but to confine myself at present to some few remarkable Particulars in the History of *Sidon*, which seem chiefly to be depended upon; rejecting the Accounts of the ancient *Greek* Writers, which are interwoven with a thousand Fables.

It has been already observed, that *Sidon*, the eldest Son of *Canaan*, was, according to *Josephus*, the Founder, and probably the first King of this City, at least the Father of the People: But as to his Actions, or the Years of his Reign, we are quite in the dark; nor are we better acquainted with those of his Successors; for though the *Sidonians* are mentioned in the Histories of *Moses*, *Joshua*, and the *Judges*, yet we find no express Mention made of their Kings in the sacred Writings, till the Time of the Prophet *Jeremiah*, who speaks of Messengers sent by se-

Syria by the *Euphrates*; and this certainly was a Part of the Trade they drove with *Syria* and *Egypt*. Add to this, that if the contrary Practice had been usual, it cannot be imagined that all Memory of it would have been lost; that the *Romans* in *Ovid's* Time would have talked of the Torrid Zone as uninhabitable; and that *Herodotus* would have reckoned as one of the noblest Transactions of

Necho's Reign, his employing the *Phœnicians* in the above-mentioned Voyage round *Africa*. In short, the *Indian* Commerce by the *Cape of Good Hope* could answer no manner of End to the *Phœnicians*, nor could they have any Temptation to carry it on, situated as they were between *Egypt* and *Syria*, the two great Magazines of whatever the *East* afforded.

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veral Kings, and amongst the rest by that of *Sidon*, to *Zedekiah* King of *Judah*.*

THE next King of *Sidon*, of whom we have any Account in History, is *Tetramnesius*, who assisted *Xerxes*, in his Expedition against *Greece*, with three hundred Gallies, and is reckoned by *Herodotus* among the chief Commanders of the *Persian* Navy.

IN the Reign of *Tennes*, who is the next that appears, (though it is uncertain whom he succeeded) the *Sidonians*, and other *Phœnicians*, not being able to bear the Insolence and Tyranny of those whom *Ochus* King of *Persia* had set over them, rose up in Arms, with an Intent to shake off the *Persian* Yoke. This Revolt happened very opportunely for *Nectanebus* King of *Egypt*, against whom the *Persians* were then making vast Preparations in order to recover that Country, which they could not well approach but by marching through *Phœnicia*. To encourage the *Phœnicians*, therefore to stand it out, *Nectanebus* sent a Body of four thousand *Greek* Mercenaries, under the Command of *Mentor* the *Rhodian*, to their Assistance, hoping thereby to make *Phœnicia* a kind of Barrier to *Egypt*, and keep the War out of his Dominions. Hereupon *Tennes* King of *Sidon*, (at that Time the most wealthy City of *Phœnicia*) having fitted out a powerful Fleet with great Expedition, and raised a considerable Army, took the Field; and, being strengthened by the *Greek* Auxiliaries, engaged and routed the Governors of *Syria* and *Cilicia*, whom *Ochus* had sent against him, and drove the *Persians* quite out of *Phœnicia*.

THE *Sidonians*, on their first taking up Arms, had laid waste a delightful Garden belonging to the Kings of *Persia*; had seized and burnt all the Forage which the *Persian* Governor had laid up for the Subsistence of his Cavalry; and, what is still worse, had used with great Severity such of the *Persians* as fell into their Hands. These Proceedings of the *Sidonians*, and more especially the News of the above-mentioned Defeat of the *Persian* Troops, enraged *Ochus* to such a Degree that he breathed

* *Jerem.* xxvii. 3.

nothing but Revenge, threatening total Destruction not only to the City of *Sidon*, but to the Inhabitants of *Phœnicia* in general. With this View he drew together an Army of three hundred thousand Foot and thirty thousand Horse, and, having mustered them at *Babylon*, marched at the Head of them into *Phœnicia*. *Mentor*, who was then in *Sidon*, being terrified at the Approach of so powerful an Army, sent privately a trusty Messenger to the King of *Persia*, offering not only to deliver that City into his Hands, but to assist him in the reducing of *Egypt*, where he was capable of doing him great Service, as being well acquainted with the Country. *Ochus* gladly accepted the Proposal, sparing no Promises to engage *Mentor* in his Interest; who, having received such Assurances from the King of *Persia* as he desired, found Means to draw *Tennes* King of *Sidon* into the same treacherous Design of surrendering up the City.

In the mean Time the *Sidonians*, not mistrusting *Mentor*, and much less their own King, were preparing for a vigorous Defence; the City being well fortified, furnished with Arms and Provisions for a long Siege, and garrisoned by a brave Body of well-disciplined *Sidonians*, besides the *Greek* Auxiliaries. But all was to no Purpose; for *Tennes*, as soon as the *Persian* Army drew near, feigning to go to a general Assembly of the *Phœnicians*, marched out with a Body of five hundred Men; and taking along with him a hundred of the chief Citizens to be created Senators, as he pretended, went directly to the Enemy's Camp, and delivered them up to *Ochus*, who caused all the Citizens, as Authors of the Rebellion, to be immediately put to death. Upon this News the *Sidonians* were struck with so much Terror, that five hundred more of the principal Citizens left the Town, to throw themselves at *Ochus's* Feet, and implore his Mercy, bringing Olive-Branches in their Hands as Tokens of their Submission. When they came to the Camp, *Ochus* asked *Tennes* whether it was in his Power to put him in Possession of the City; for he was unwilling to take it upon Treaty, being bent on the utter Ruin of the *Sidonians*.

nians, in hopes that such an Instance of Severity would induce the rest of the *Phœnicians* to submit without Opposition. *Tennes* having assured *Ochus* that he could deliver the City into his Hands whenever he pleased, the *Persian* Monarch barbarously caused the five hundred Citizens, of whose Service he found he had no Occasion, to be put to Death upon the Spot; after which Execution *Ochus* and *Tennes* marched at the Head of the *Persian* Army towards *Sidon*, where they were admitted, without the least Resistance, by *Mentor* and the *Greek* Mercenaries, to whom *Tennes*, when he left the City, had delivered up one of the Gates for that Purpose.

THE *Sidonians*, upon the Approach of *Ochus's* Army, had designedly burnt all their Ships, in order to lay the People under a Necessity of making a brave Defence, by removing all Hopes of any other Security. When therefore they saw themselves thus betrayed, the Enemy within their Walls, and that there was no Possibility of escaping either by Sea or Land, in this desperate Condition they shut themselves up in their Houses, with their Wives and Children and their most valuable Effects, and then set them on fire; chusing thus to accomplish their own Destruction, rather than fall into the Hands of a merciless Enemy. Forty thousand Men, besides Women and Children, perished in the Flames; nor did *Tennes* meet with a better Fate than his Subjects; for *Ochus*, detesting his Treachery, and seeing he could do him no farther Service, caused him to be put to death; Vengeance thus justly overtaking him for the Ruin he had brought upon his Country.

AT the Time of this Calamity, *Sidon*, as has been already observed, was in a flourishing and opulent Condition, insomuch that a vast Quantity of Gold and Silver was melted down by the Flames, and found in the Ashes, which *Ochus* is said to have sold for a great Sum of Money. The dreadful Ruin of *Sidon* struck such a Terror into the other Cities of *Phœnicia*, that they all voluntarily submitted to the Conqueror, and obtained better Terms than they had Reason to expect; *Ochus* making no great Difficulty in complying with their Requests, that

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he might be no longer retarded from putting in Execution his Projects against *Egypt*. Thus the several Prophecies concerning the Destruction of *Sidon* were fulfilled*, and all *Phœnicia* was again brought under the *Persian* Dominion.

THE Successor of *Tennes* was *Strato*; for we must observe that the *Sidonians* were not totally destroyed by the Conflagration, many of them being absent about their Traffick and other Occasions; who, coming home again after *Ochus's* Return into *Persia*, applied themselves with great Diligence to rebuild their City, and ever afterwards bore an implacable Hatred to the *Persian* Name. It is no Wonder therefore, that a few Years afterwards they so readily submitted to *Alexander* the Great, embracing greedily the Opportunity of throwing off the Yoke under which they laboured; for the *Sidonians* are said to have been the first in those Parts, who sent Deputies to make their Submission to that Prince as he marched through *Phœnicia*; which Step their King *Strato* was not able to prevent, though he opposed the Resolution, and declared in favour of *Darius*. On account of his Attachment to the *Persian* Interest, *Alexander* deprived *Strato* of his Throne, and gave *Hephæstion* Power to elect whomsoever of the *Sidonians* he thought most worthy of so exalted a Station.

THIS *Hephæstion* was a great Favourite of *Alexander's*, and being quartered at the House of two Brothers in *Sidon*, who were young, and of one of the most considerable Families in the City, he offered them the Crown, as a Pledge, we may suppose, of his Friendship, and an Acknowledgement of the Favours he had received. The two Brothers returned their generous Guest a thousand Thanks, but at the same Time earnestly begged he would excuse them from assuming a Dignity to which they had no Title, and which, according to the Laws of their Country, they could not accept of, being not of the royal Family. *Hephæstion* was not a little surpris'd at this Answer, admiring such a Greatness of Soul, as could despise

* *Isaiab* xxiii. *Jerem.* xlvii. *Ezek.* xxviii. and xxxii. *Zech.* ix.
what

what others strive to obtain by Fire and Sword, and all manner of Injustice and Wickedness; but finding the young Citizens to be in earnest, he desired they would name some one of the royal Race, whom they judged most deserving of the Throne of *Sidon*. The Brothers, wisely overlooking those whom they had observed ambitiously aspiring to this high Station, and paying a servile Court to *Alexander's* Favourites in order to obtain it, declared that they did not know any Person more worthy of the Diadem than one *Abdalonymus*, descended, tho' at a great Distance, from the royal Line, and a Man of an unblemished Character, but so poor, that he was reduced to live in a very obscure Condition, and to maintain himself by his daily Labour.

His Poverty and mean Condition were no Objection to him with *Hephæstion*, who immediately engaged the Brothers to carry him the royal Robes, and the Tidings of his Advancement to the Throne. Accordingly they went, and found the good Man all in Rags, working in a Garden as a common Labourer, when they acquainted him with his Promotion, and one of them addressed him in the following manner. *You must now change your Tatters for the Dress I have brought you. Put off the mean and contemptible Habit in which you have grown old. Assume the Sentiments of a Prince; but persevere in that Virtue which made you worthy of an exalted Station: And when you are seated on the Throne, and thereby become the supreme Dispenser of Life and Death to all your Subjects, be sure never to forget the low Condition from which you were raised, and to which indeed, in a great Measure, you owe your Election**. *Abdalonymus* was quite astonished, and, unable to guess the Meaning of this unexpected Salutation, was ready to look upon the Whole as a Dream, or, nothing else but Banter and Ridicule: But the Messengers would

* *Assume the Sentiments of a Prince, &c.* The Words of *Quintus Curtius* are these: "Cape regis animum, & in eam fortunam, quâ dignus es, istam continentiam profer: Et, cum

" in regali solio residebis, vitæ necisque omnium civium dominus, cave obliviscaris hujus status in quo accipis regnum, imò herculè propter quem."

admit,

admit of no Denial, and even took upon themselves the trouble of washing him, threw over his Shoulders a Purple Robe richly embroidered with Gold, and then, after repeated Oaths and Protestations of their being in earnest, conducted him to *Hephestion*; who, having received him with all the Marks of Distinction due to his Character, caused him to be proclaimed King of *Sidon*, amidst the joyful Shouts of the People, who were extremely pleased with this Election; though some of the rich ones, considering *Abdalonymus's* former abject State, could not forbear shewing their Resentment upon this Occasion.

PART of the Discourse which passed between *Alexander* and this new-elected Prince at their first Interview is very remarkable and instructive. The *Macedonian* Monarch, having surveyed *Abdalonymus* a long time with great Attention, at last spoke to this Effect, *Thy Air and Mein do not contradict what is related of thy Extraction; but I should be glad to know with what Frame of Mind thou didst bear thy Poverty.*—*Would to God* (replied the *Sidonian*) *that I may bear my Crown with the same Patience and Evenness of Mind. These Hands have procured me all I have desired; and while I possessed nothing, I wanted nothing**. This Answer gave *Alexander* a high Idea of *Abdalonymus's* Virtue; so that he not only made him a Present of all the rich Moveables which belonged to *Strato*, and Part of the Plunder taken from the *Persians*, but likewise annexed one of the neighbouring Provinces to his Dominions. All that we know of *Abdalonymus's* Reign is, that to the last he proved faithful to the *Macedonians*, to whom he was indebted for his Kingdom†.

* “*Corporis (inquit) habitus
“ famæ generis non repugnat:
“ sed libet scire, inopiam quâ
“ patientiâ tuleris. Tum ille:
“ Utinam (inquit) eodem animo
“ regnum pati possim! Hæ manus
“ sufficere desiderio meo; nihil
“ habenti, nihil defuit.”* *Q. Curt.*
Here we may observe, that the Expression *regnum pati*, to bear

the Weight of a Kingdom, is extremely just and beautiful; considering the regal Power as a Burden, more difficult to be borne than Poverty itself.

† *Diodorus Siculus* calls this Prince *Ballonymus*, and makes both him and his Predecessor *Strato* Kings of *Tyre*. *Plutarch* names him *Alonymus*, and makes

FROM this Time we find no farther Mention of the Kings of *Sidon*; nor need we continue the *Phœnician* History any lower, having been so particular in that of *Syria*; since these Countries generally shared each other's Fate, and changed Masters at the same Time, being successively subject to the Successors of *Alexander*, the *Romans*, and Eastern Emperors, till they were over-run by the *Saracens*, *Mamalukes*, and *Turks*, under whose Yoke they still remain.

THE *French* Consul having prepared every thing necessary for his Journey, we set out from *Sidon* on the 22d in the Morning, and travelling along a very fruitful Plain, we passed in Sight of a large Village on the Side of the Mountains, the Name of which I do not now remember. In less than three Hours from this Place, we came to *Sarphan*, supposed to be the ancient *Sarepta*, or *Zarephath*, as it is called in Scripture*, famous for the Residence and Miracles of the Prophet *Elijah*, who there restored the Widow's Son to Life. At present there are only a few Houses on the Tops of the Hills, about half a Mile from the Sea; but it is probable that the old City stood nearer the Shore, at the Foot of the Mountains, where considerable Ruins are still to be discerned. Three Hours more brought us to the River *Casimeer*, which some of our modern Geographers have mistaken for the old *Eleutherus*; thereby contradicting the universal Testimony of the Ancients, who place that River much more Northward. Having passed it over a crazy Bridge, we arrived at *Tyre* in an Hour's time, which makes a grand Appearance at a Distance, but when we approach it there is little else to be found but Ruins. However, being unwilling to pass by this once famous City without taking some notice of its present State and Situation, we took up our Quarters in its Neighbourhood.

TYRE, anciently called *Sor*, and now *Sur*, stands on a Peninsula, and is so much fallen from its former Mag-

him King of *Paphos*. But in this Particular the Current of Writers is against them, who place both

Strato and *Abdalonymus* among the Kings of *Sidon*.

* 1 *Kings* xvii. 9, 10.

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nificence,

nificence, that there are few Houses left in the Place, and scarce one of them entire. On the North Side of it, indeed, there is an old *Turkish* Castle without any Garrison; but, if we except this one Structure, the Whole exhibits nothing but a melancholy Scene of Ruin and Desolation, consisting of decayed and broken Walls, Fragments of Pillars, Pieces of antique Marble, and great Heaps of Rubbish. The East End of a great Church is yet standing, which is conjectur'd to have been the Cathedral of *Tyre* in the Christian Times, when this City was an Archbishop's See. The *Isthmus*, which joins the Island to the Continent, is cover'd with Sand; but in some Parts of it there seem to be the Foundations of ancient Buildings; and one may still discern those of the Wall with which the Island was formerly encompassed. The Inhabitants of this Place are a few poor Fishermen*, who shelter themselves in Vaults and Caves, and the ruinous Houses that are yet remaining.

To avoid Mistakes and Confusion in speaking of *Tyre*, it is proper to observe, that it may be distinguished into three different Cities with respect to Order of Time, namely, *Palæ-Tyrus* (i. e. *Old Tyre*) or *Tyre* on the Continent, *Tyre* on the Island, and *Tyre* on the Peninsula, after the Island was joined to the main Land by *Alexander the Great*. *Palæ-Tyrus* was probably of much greater Extent than the new City built on the Island, which at this Day appears to be small, not containing above forty Acres of Ground. It is certain that this famous Mart was never very large, not being able to extend its Walls farther than the Margin of the Island; and it was doubtless the Want of Ground that induced them to build their Houses so high as they did, for otherwise they would not have taken that Method for fear of Earthquakes, which had threaten'd them with Destruction. The Buildings of the City in general were lofty and magnificent, and above

* They seem to have been preserved here, as Mr. Maundrell observes, by Divine Providence, as a visible Argument how God has fulfilled his Word concerning

Tyre, viz. That it should be like the top of a Rock, a Place for Fishers to spread their Nets upon. Ezek. xxi. 14.

the rest appeared the Temples erected by *Hiram* to *Jupiter*, *Hercules*, and *Astarte*. Its Walls, which were washed by the Sea, were a hundred and fifty Feet high, broad in Proportion, and strongly built of large Blocks of Stone, very firmly cemented together.

THE two Havens of *Tyre*, the one called *Open*, and the other *Close*, were formed by the *Isthmus* that joins the Island to the Continent. The former looked towards *Egypt*, and was accordingly called the *Egyptian Port*; and the other was on the North-side towards *Sidon*. These Ports are still pretty large, and defended in some measure from the Sea by a Mole running out directly from each Side of the Island; but though the *Turkish* Gallies could formerly lie here, it is said they are only capable of receiving small Fishing-Boats at present, having been stopped up by the Emir *Faccardine*, as well as that of *Sidon*, for political Reasons.

NOTHING in this ruined City or its Neighbourhood deserves our Attention more than a Place which the *Turks* call *Roselayne*, remarkable for an ancient Piece of Work called *Solomon's Wells* or *Cisterns*. The current Tradition concerning them is, that they are filled from a subterraneous River, which that wise King discovered by his great Sagacity; and that he caused these Cisterns to be made as Part of his Recompence to King *Hiram*, for the Materials furnished by that Prince towards building the Temple. But though they are undoubtedly of great Antiquity, yet they are certainly of a later Date than the Time of *Solomon*; for it is reasonable to suppose, that the Aqueduct, which conveyed Water from hence to *Tyre*, is as old as the Cisterns; and the Aqueduct must have been made since the Time of *Alexander*, being carried over the *Isthmus* formed by that Conqueror when he made himself Master of *Tyre*.

OF these Cisterns there are three that remain entire to this Day, one of them about a Quarter of a Mile distant from the Sea, the other two somewhat farther. The first is of an octagonal Figure, twenty Yards in Diameter; and is elevated nine Yards above the Ground on the South-side, but only fix on the North. Most of the

Country People tell you, that no body could ever reach the Bottom of these Wells, though the thing has been attempted with great Lengths of Lines; and a celebrated Traveller pretends to give a Reason for the Fruitlessness of these Attempts, by supposing the Current or Spring to be so very strong at a certain Depth, as to prevent the Lead from taking the Ground: But this Opinion of their being unfathomable has often been confuted by Experience. The Wall of this Cistern (if I may call it so) is only Gravel and Pebbles, but so firmly consolidated with a strong Cement, that it seems to be one entire Rock. Upon the Brink there is a Walk round it, near three Yards broad; from whence, descending by one Step on the South-side, and by two on the North, you land on another Walk seven Yards broad. But what seems most surprizing is, that though this Structure is so broad at top, it is hollow, so that the Water comes in underneath the Walks, and it requires a longer Rod than we could find to reach the Extremity of the Cavity. This curious Cistern contains a vast Quantity of excellent Water, with which it is so plentifully supplied, that it is always full, and a stream runs from it that drives four Mills at a little Distance. The *Turks* have made this Outlet for the sake of grinding their Corn, and stopped up the old one on the opposite Side of the Cistern, from whence the Water formerly issued into the above-mentioned Aqueduct, which is raised about six Yards from the Ground, and has a Channel one Yard wide.

THIS Aqueduct is carried Eastward above a hundred Yards, and then approaches the two other Cisterns, which are of a quadrilateral Figure, the one twelve Yards square, the other twenty. In each of these is a little Channel, through which their Waters formerly passed into the Aqueduct; and thus the united Streams of the three Cisterns were conveyed together to *Tyre*, and dispersed over that City. Though the Aqueduct, which was built upon Arches, as such Works generally were, is now gone to Decay, yet one may easily trace it out by what remains of it in several Places. It runs Northward for about two Miles, and then turning to the West,

West, proceeds over the *Isthmus* into the City, as before mentioned.

WHAT I have already said concerning the Trade and Navigation of the ancient *Phœnicians* in general, makes it unnecessary to enlarge on that of the *Tyrians* in particular; though some few Remarks may not impertinently be added upon that Subject. *Tyre*, which is called in Scripture the *Daughter of Sidon**, as being undoubtedly a Colony of the *Sidonians*†, at length surpassed its Mother City in Magnificence, Power, and Riches. Its Industry and advantageous Situation raised it to the Sovereignty of the Seas, and made it the Center of all the Trade in the Universe. From the extreme Parts of *Arabia*, *Persia*, and *India*, to the most remote Western Coasts; from *Scythia* and the Northern Regions, to *Egypt*, *Ethiopia*, and the Southern Countries; all Nations contributed to the Increase of its Wealth and Splendor. Not only the several things useful and necessary to Society, which those various Parts of the World produced, but whatever they had of a rare, curious, or precious Kind, and best adapted to the Support of Pride and Luxury, all these were brought to its Markets. And *Tyre*, on the other hand, as from a common Source, dispersed this varied Abundance over all Kingdoms, thereby enriching herself to such a Degree, that her Merchants were equal to Princes‡, and at the same time infecting Mankind with her corrupt Manners, by inspiring them with a Love of Ease, Vanity and Voluptuousness. But to give the Reader an adequate Idea of the extensive Commerce, the Magnificence, Power, Opulence, and also of the Pride, Luxury, and other Vices of *Tyre*, which brought on her Destruction, I need only refer him to the twenty-sixth, twenty-

* *Isaiab* xxiii. 12.

† *Justin* tells us in express Terms, that the City of *Tyre* was built, before the Taking of *Troy*, by the *Sidonians*, who, being driven out of their own Country

by the King of the *Ascalonians*, were forced to seek new Seats.

‡ The Scripture makes mention of *Tyre* as a City whose Merchants are Princes, and whose Traffickers are the Honourable of the Earth, *Isaiab* xxiii. 8.

seventh, and twenty-eighth Chapters of the Prophet *Ezekiel*.

It would be vain and unnecessary to undertake a Detail of the various Commodities brought from distant Nations to this famous Emporium, or of what the *Tyrians* exported to other Countries. Their own Territory being but small, it cannot be supposed they could send much of its Produce abroad; and perhaps rather wanted than abounded with the Fruits of the Earth. It is therefore probable that their Exports consisted chiefly of their own Manufactures, and such Merchandise as they had before imported, by the way of the *Red Sea*, from *Persia*, *India*, *Africa*, and *Arabia*, with which they furnish'd all the Western Parts of the World.

Now am I speaking of the Trade of *Tyre*, I must not forget one of its principal Commodities, I mean its *Purple*, which brought so much Honour as well as Treasure to that City. That rich Tincture, universally celebrated amongst the Ancients*, was extracted from a testaceous Sea-Fish found upon the *Tyrian Coast*, which hath been unknown there† for many Ages. This Fish is indifferently called *Murex*, *Conchylum*, or *Purpura*; and the Discovery of its tinging Quality is said to have been taken from a Dog, which having caught one of

* Frequent mention is made speaking of a Robe presented to of it by the Poets and other ancient Writers. Thus *Virgil*, *Æneas* by *Dido*, tells us,

— *Tyrioque ardebat murice læna.* *Æneid*. IV. 262.
His costly Robe with *Tyrian Purple* shone.

And *Horace* speaks of what the Ancients called *dibapha purpura*, that is, double-dyed, dyed in Grain:

Muricibus Tyrtis iterata velleræ læna, *Epod*. XIII. 21.
A Garment twice imbued with *Tyrian Dye*.

† If the Fish is not to be found, Dr. *Shaw* however assures us, that, among a Variety of other Shells, the *Purpura* of *Rondeletius* is very common upon the *Tyrian Shore*, Several of those which

the Doctor saw had their Infides beautified with purplish Streaks; which Circumstance he thinks may so far instruct us, that they once belonged to such an Inhabitant,

them

them among the Rocks, and eaten it up, stained his Mouth and Beard with the precious Liquor ; which struck the Fancy of a *Tyrian Nymph* so strongly, that she refused her Lover *Hercules* any Favours till he had brought her a Mantle of the same Colour. A Shell-Fish is found in the *American Seas*, which much resembles the ancient *Purpura*, and is perhaps the very same* ; but if we have

* This Fish is found in great Abundance in the Seas of the *Spanish West-Indies* near *Panama* and *Nicoya*, and may be reckoned the chief Riches of the latter City. They are taken in the Spring, and constantly disappear a little before the Dog-Days. On being rubbed one against another, they yield a kind of *Saliwa* or thick Glair, resembling soft Wax ; but the Purple Dye is in the Throat of the Fish, and the finest Part in a little white Vein ; which is so agreeable to *Pliny's* Account of the ancient *Murex*, that one can hardly doubt its being of the same Species. Cloth of *Segovia*, dyed with this Purple, is sold for twenty Crowns an Ell, and is scarce worn by any but the greatest Noblemen in *Spain*.—The *Caribbee* Islands have likewise their Purple-Fish ; which is called *Burgan*, being of the Size of the End of one's Finger, and resembling our Periwinkles. Its Shell is of a brownish Azure, its Flesh white, its Intestines of a very bright Red, the Colour whereof appears thro' the Body ; and it is this that dyes the Froth which it casts when taken, and which is at first of a Violet Hue, bordering upon Blue. To oblige them to yield the greater Quantity of Froth, they lay them on a Plate, and shake and beat them one against another ; upon which the Plate is immediately covered with the Froth,

which is received on a Linen-Cloth, and becomes Purple in proportion as it dries.—But besides the *Indian Purple Fishes*, we have others much nearer home, even on the Coasts of *Somersetshire*, *South-Wales*, &c. where they were discovered in 1686 by Mr. *W. Cole* ; an Account whereof may be seen in the *Philosophical Transactions*. — M. *Reaumur* observes, that this Fish is a kind of *Buccinum*, a Name given by the Ancients to all Fishes whose Shell bears any Resemblance to a Hunting Horn. The Method of obtaining the Tincture, according to the same Writer, is this : The Shell which is very hard, being broken, (with the Mouth downwards, so as not to crush the Body) and the broken Pieces being pick'd off, there appears a white Vein lying transversely in a little Furrow or Cleft next the Head of the Fish. In this Vein the purple Matter is lodged ; which being laid on Linen, appears at first of a light green Colour, and, if exposed to the Sun, soon changes into a deep Green, in a few Minutes into a Sea-Green, and in a few more into a Blue ; then it becomes of a purplish Red, and in an Hour more of a deep Purple. Here the Sun's Action terminates ; but by washing in scalding Water and Soap, and drying it, the Colour ripens to a most beautiful Crimson, which will bear washing ad-

lost the old Purple, the Perfection to which the Moderns have carried the other Colours makes them ample Amends for the Loss.

THE *Tyrians* were not only famous for their Purple, but the Honour of the Invention of Dying is attributed to them; and indeed, till the Time of *Alexander*, we find hardly any other Sort of Dye used but Purple and Scarlet. It was under the Successors of that Monarch, that the *Greeks* applied themselves to the other Colours, and invented, or at least perfected Blue, Yellow, Green, &c. but in this Art the Ancients have been far outdone by the Moderns. However, if *Tyre* had the Honour and Benefit of this Invention, she suffered by it in the End; for, according to *M. Huet*, the Dissoluteness of that City was very much owing to the great Numbers of Dyers there; from whence we may infer, that they were as rich as well as numerous Body of People, proud, extravagant, vain, and debauched.

ACCORDING to *Josephus*, the City of *Tyre* was founded two hundred and forty Years before the Building of the Temple of *Jerusalem*; but we know little of its History till the Time of *Abibal*, with whom *Josephus* and *Theophilus Antiochenus* begins the Series of *Tyrian* Kings which they have furnished us with from *Dius* and *Menander the Ephesian*. *Dius*, who was a *Phœnician* by Birth, wrote the History of *Tyre*, which he extracted from the public Records that were carefully preserved in that City: And *Menander* compiled the Lives and Actions of Princes, both *Greek* and *Barbarian*, from the like Authorities.

THIS *Abibal*, or *Abeimal*, as he is called by *Theophilus*, we have little Knowledge of, except that he was cotemporary with *David*, and probably joined with the neighbouring Nations against him, since *David* counts the Inhabitants of *Tyre* among his En-

mirably without any Styptick, and Shell, and also in the Colour of the tinging Liquor. There are some found on the Coasts of *Paictou*.

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mies*. However that be, his Son *Hiram* †, who succeeded him, maintained a strict Friendship with *David* all his Life-time, to whom he sent Embassadors, to congratulate him perhaps upon his Victory over the *Jebusites*, whom he had driven from the strong Hold of *Zion*, and concluded an Alliance with him. He made *David* a Present of Cedar-Trees, and sent skilful Workmen to build him a Palace in *Jerusalem* ‡. The Expression in Scripture, that *Hiram was ever a Lover of David* ||, implies that he was a sincere Friend, as well as a faithful Ally: And upon the Death of that Prince, and *Solomon's* succeeding to the Throne, the Affection that *Hiram* had constantly maintained for the Father, prompted him to send a gratulatory Embassy to the Son, expressing great Joy to see the Government continued in the same Family. Upon the Return of these Embassadors, *Solomon* took the Opportunity of writing a Letter to *Hiram*, which *Josephus* has transmitted to us, and is to the following Effect.

“ *King SOLOMON to King HIRAM, Greeting.*

“ BE it known unto thee, O King, that my Father
 “ *David* had it a long Time in his Mind to erect a Tem-
 “ ple to the Lord; but being perpetually in War, and
 “ under a Necessity of clearing his Hands of his Ene-
 “ mies, and making them all his Tributaries, before he
 “ could attend this great and holy Work, he hath left it
 “ to me, in Time of Peace, both to begin and finish it,
 “ according to the Direction, as well as the Prediction, of
 “ Almighty God. Blessed be his great Name for the pre-
 “ sent Tranquility of my Dominions! and, by his gra-
 “ cious Assistance, I shall now dedicate the best Improve-
 “ ments of this Liberty and Leisure to his Honour and

* *Psal.* lxxxiii. 7.

† This Prince is sometimes called *Hieromus*, and sometimes *Hieromenus*, by *Theophilus*; *Hiram* and *Irem* by *Josephus*; and

Chiramus by *Tatian* and *Zonaras*.

‡ *2 Sam.* v. 11. and *1 Chron.* xiv. 1.

|| *1 Kings* v. 1.

“ Worship. Wherefore I make it my Request, that you
 “ will let some of your People go along with some Ser-
 “ vants of mine to Mount *Libanus*, to assist them in cut-
 “ ting down Materials towards this Building; for the
 “ *Sidonians* understand it much better than we do. As
 “ for the Workmen’s Reward or Wages, whatever you
 “ think reasonable shall be punctually paid them.”

To this Letter King *Hiram* returned a very obliging Answer, which has likewise been preserved by *Josephus* in the following Terms :

“ King *HIRAM* to King *SOLOMON*.

“ NOTHING could have been more welcome to me,
 “ than to understand that the Government of your blessed
 “ Father is devolved by God’s Providence into the Hands
 “ of so excellent, so wise, and so virtuous a Successor :
 “ His holy Name be praised for it ! That which you write
 “ for shall be done with all Care and Good-Will ; for I
 “ will give Order to cut down and export such Quanti-
 “ ties of the fairest Cedars and Cypress-Trees as you
 “ shall have Occasion for. My People shall bring them
 “ to the Sea-side for you, and from thence ship them away
 “ to what Port you please, where they may lie ready for
 “ your own Men to transport them to *Jerusalem*. It would
 “ be a great Obligation, after all this, to allow us such a
 “ Provision of Corn in exchange, as may stand with your
 “ Convenience, for that is the Commodity we Islanders
 “ want most.”

WE are assured by *Josephus*, that the Originals of these Letters were extant in his Time, both in the *Jewish* and *Tyrian* Records* ; and they are entirely agreeable with

* Notwithstanding *Josephus* appeals to these Records for the Authenticity of the two Letters here transcribed, some have suspected they are not genuine, especially because *Hiram* is made to speak of *Tyre* as if it were an Island ; whereas it is certain, that the *Old Tyre*, which was then standing, and must be the Place here spoken of, was situate on the Continent.

what is delivered in Scripture * upon the same Subject. *Hiram's* Answer was highly pleasing to *Solomon*, who, in return for his generous Offer, ordered him a yearly Present of twenty thousand Measures of Wheat, and twenty Measures of pure Oil. Besides the Cedars, and other Materials for building the Temple, *Hiram* sent to *Solomon* a most skilful Artist of his own Name, who was very famous in *Tyre* for working in Gold, Silver, and other Metals, to assist and direct him in that great Undertaking; nor did he only furnish him with the choicest Wood, and the ablest Architects and Workmen, but advanced him a hundred and twenty Talents of Gold towards carrying on the Fabrick †. *Solomon* took care not to be behind-hand with him in his Generosity; for, besides the annual Supply of Wheat and Oil above-mentioned, he gave him twenty Cities in the Land of *Galilee*, not far from *Tyre*; which *Hiram*, however, did not think fit to accept of, and from his Refusal that Part of the Country was called *Cabul*, that is, displeasing ‡.

THIS *Tyrian* Prince was equally serviceable to *Solomon* in the building of his Fleet, as in perfecting the great Work of the Temple, generously sending him as many Shipwrights as he had occasion for, together with skilful Pilots and Mariners, to assist him in carrying on a Trade to *Ophir* from *Eloth* and *Ezion-geber*, two Ports on the *Red-Sea*; for it is to be remembered, that in those Days, and for many Ages after, the *Tyrians* were the most experienced in naval Affairs of any People in the World ||.

FROM all this it appears, that *Tyre* was in a very flourishing Condition under *Hiram*, who not only enlarged it, but repaired and improved divers Cities in the Eastern Parts of his Dominions. He built two Temples, one to *Hercules*, another to *Astarte*, beautifying and enriching them with valuable Presents. He likewise erected a Statue to the former, and is said to have repaired the

* 1 Kings v. 2, & seqq.

† 1 Kings ix. 14.

‡ 1 Kings ix. 11, 12, 13.

|| 1 Kings ix. 26, 27. and

2 Chron. viii. 17, 18.

Temples of other Gods, to whom he made very costly Offerings. In a word, he was rather a religious than a warlike Prince; for, during the thirty-four Years of his Reign, we do not find that he undertook more than one military Expedition.

HIS Successors make little Figure in History till we come to *Pygmalion*, who ascended the Throne at the Age of sixteen, on the Death of his Father *Mettinus*. In the seventh Year of his Reign, his Sister *Elisa*, better known by the Name of *Dido*, fled from *Tyre*, and laid the Foundations of the City of *Carthage* in *Africa*; the Occasion of which Flight is commonly thus related. *Pygmalion*, coveting the immense Riches of his Uncle *Sichæus*, otherwise called *Acerbas* and *Sicharbas*, who was a Priest of *Hercules* and had married his Sister *Elisa*, determined by some means or other to gratify his Avarice, and get them into his own Possession. But as this could not be effected without manifest Violence and Injustice, whilst *Sichæus* was alive, he invited him one Day to go a hunting; and taking the Opportunity, while the rest of the Company was eagerly engaged in the Chace, he ran him through with his Spear; and then, throwing him down a Precipice, gave out that the Fall had been the Occasion of his Death. *Justin* and *Virgil* say *, that *Pygmalion* was so impious as to murder his Uncle at the very Altar: But, however that be, he reaped no Benefit from his wicked Attempt, being disappointed at last by the prudent and artful Conduct of his Sister *Elisa*; who, hav-

* See *Justin*, lib. xi. — And *Virgil* makes *Venus* give this Account of *Pygmalion*:

Ille *Sichæum*

*Impius ante aras, atque auri cæcus amore,
Clam ferro incautum superat, securus amorum
Germanæ, factumque diu celavit; & ægram,
Multa malus simulans vanâ spe lufit amantem.* Æn. L. I.

The Monarch, blinded with Desire of Wealth,
With Steel invades his Brother's Life by Stealth;
Before the sacred Altar made him bleed,
And long from her conceal'd the cruel Deed:
Some Tale, some new Pretence, he daily coin'd,
To sooth his Sister, and delude her Mind. DRYDEN.

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ing formed a Design of leaving *Tyre*, and saving both herself and the 'Treasure of her deceased Husband from the cruel Avarice of *Pygmalion*, desired him to furnish her with Men and Ships to convey her Effects to *Charta* or *Chartaca*, a small City between *Tyre* and *Sidon*, upon Pretence of retiring to live there with her Brother *Barca*. The covetous Prince thought this a fair Opportunity of seizing what he had hitherto desired in vain; for *Sichæus*, who was thoroughly sensible of his Nephew's avaricious Temper, had taken care to conceal his Riches underground. With a View, therefore, of bringing them to Light, he readily granted *Elisa*'s Demands, of which he soon repented; for being assisted by her Brother *Barca*, and other Friends who were privy to her real Design, and had engaged to follow her at all Adventures, her Treasures were put on board, and the Fleet out at Sea, before *Pygmalion* had Intelligence of her Resolution. Finding himself thus deluded, it is said he would have fitted out a Fleet and pursued the Fugitives, but was prevented by the Intreaties and Tears of his Mother, and the Threats of an Oracle. The first Place these Adventurers touched at was the Island of *Cyprus*, from whence they carried off a great Number of young Women, who were very necessary for their Design of planting a new Colony. From *Cyprus* they steered for the Coasts of *Africa*, where being kindly received by the Inhabitants of *Utica*, a *Tyrian* Colony, they founded *Carthage*, a City which afterwards rose to such a Height of Power, as to contend with *Rome* for universal Empire.

THE next King of *Tyre* that occurs in History is *Elubæus*, who was cotemporary with *Salmaneser** King of *Assyria*. This Prince, seeing the *Philistians* brought low by the War which *Hezekiah* had made upon them, laid hold of that Opportunity to reduce *Gath*, which some time before had revolted from the *Tyrians*. Hereupon

* This Monarch (who in *Hosea* x. 14. is called *Salman*, and in *Tobit* i. 2. *Enemessar*) was the Son and Successor of *Arbaces* or *Tiglath-pileser*; and, according

to *Josephus*, there is Mention made of him, and of his Conquest over the Land of *Israel*, in the History of the *Tyrians*. *Antiq.* L. IX. c. 14.

the People of *Gath* applying themselves to *Salmaneser*, engaged him in their Cause, infomuch that he marched with a powerful Army into the *Tyrian* Dominions; but a Peace being concluded between him and *Elubæus*, he withdrew his Troops and retired. Not long after this, *Sidon*, and several other maritime Towns of *Phœnicia*, threw off their Subjection to the King of *Tyre*, and submitted to *Salmaneser*; upon which new a War was kindled between the *Tyrians* and *Affyrians*. The *Affyrian* Monarch, who could not brook to see that the *Tyrians* should be the only People upon that Coast who disputed his Power and Authority, resolved to use his utmost Endeavours towards reducing them; for which End, besides Land-Forces, he fitted out a Fleet of sixty Sail: But the *Tyrians*, with twelve Ships only, having encountered and dispersed them, and taken five hundred of the Rowers Prisoners, this Action gained them so much Reputation for their Skill in naval Affairs, that *Salmaneser*, not caring to venture another Engagement at Sea, turned the War into a Siege; and, having left an Army to block up the City, returned to *Affyria*. These Forces reduced *Tyre* to great Distress, by stopping the Aqueducts, and cutting off all other Conveyances of Water; but by digging Wells within the City the People found so much Relief, as to enable them to hold out for the Space of five Years; at the End of which, *Salmaneser* dying, the Siege was raised.

THIS Success very much increased the Pride and Insolence of the *Tyrians*, for which God was pleased to bring upon that City the Destruction he had threatened by his Prophets, and which was effected by *Nebuchadnezzar* King of *Babylon*. That mighty Monarch, whom *Ezekiel* styles a *King of Kings**, laid Siege to *Tyre* in the Reign of *Ithobal* the Second; and such was the Power of the *Tyrians* at that Time, that the Siege employed him for thirteen Years together. At last, however, he made himself Master of the Place; but as most of the Inhabitants had retired with all their Effects before it came to that Extremity, upon his entering the Town he found it almost

* *Ezek.* xxvi. 7.

empty, and nothing left to reward himself or his Soldiers for the long Fatigues they had undergone. This is evident from Scripture, where it is said, *Nebuchadnezzar King of Babylon caused his Army to serve a great Service against Tyrus; every Head was made bald, and every Shoulder was peeled; yet had he no Wages, nor his Army, for Tyrus, for the Service that he had served against it**. Enraged therefore at this Disappointment, he vented his Fury upon the Buildings and the few remaining Inhabitants, razing the former to the ground, and putting the latter to the Sword. To this deplorable Condition was Tyre reduced by the *Babylonians*; and thereby the Prophecies concerning the Overthrow of that City plainly fulfilled.

It is evident from Scripture that Tyre was utterly destroyed by *Nebuchadnezzar*; and yet we are told by the *Phœnician* Historians, that *Ithobal* (who was slain in this War by the *Affyrians*, as may be inferred from *Ezekiel's* Phophecy † against him) was succeeded in the Kingdom by *Baal*, and *Baal*, by several temporary Magistrates. This makes it very probable, that the *Tyrians*, who had retired with their Effects into an Island about half a Mile distant from the Shore, and built themselves a new City, submitted to *Nebuchadnezzar* upon Terms after the Destruction of the old one; and that this Monarch deputed *Baal* to be their King, who reigned ten Years; but after his Death, the Government, in order to make it more dependent on the *Affyrians*, was changed into that of Magistrates, called *Suffetes* ‡, or *Judges*, a Name which *Livy* informs us was given to the chief Magistrates among the *Carthaginians*, who, as we see from the Story of *Elisa* and *Pygmalion* above related, were of *Tyrian* Extraction.

* *Ezek. xxix. 18.*

† For the Character of *Ithobal*, and the Destruction where-with he was threatened, see *Ezek. xxxiii.* from the Beginning to the eleventh Verse.

‡ *Suffetes* had its Derivation

from the Hebrew Word *Shophetim*, i. e. *Judges*; which was the very Name by which the chief Governors of *Israel* were called for several Generations, before they had Kings. *Prideaux's Connect.* Vol. I. p. 129.

AFTER *Tyre* had been thus governed for some Years by Judges, the royal Dignity was restored; but the Kings continued Tributaries to the *Affyrians* for the Space of seventy Years, at which Time they recovered their ancient Liberties and Privileges, as well as Trade and Prosperity, according to *Isaiab's* Prediction *. From hence I shall pass over all the Kings of *Tyre* till the Time of *Alexander* the Great, except *Strato*, the Manner of whose Accession to the Throne, as given us by *Justin*, is so very remarkable that it seems worth relating.

It happened that the Slaves, who were then very numerous in *Tyre*, formed a Conspiracy against their Masters, and murdered them all in one Night, except *Strato*, whom his Slave secretly preserved. Having thus got Possession of the City, married their Mistresses, and made themselves absolute Lords of the State, they resolved to create a King out of their own Body; and unanimously agreed, that he should be raised to that Dignity, who the next Morning should first see the Rising Sun, as thinking that would be a Token of the Person's being approved of by the Gods themselves. For this Purpose they resolved to meet about Midnight in an open Field on the East Side of the City, and there, with one Accord, to bestow the Crown upon the Person who should first make the Discovery. In the mean Time *Strato's* Slave having imparted the whole Matter to his Master, whom he kept carefully concealed, was advised by him not to turn himself to the East, as the others would probably do, but to the West, and there keep his Eyes fixed on the Top of the highest Tower in the City. The Slave followed his Master's Instruction; and the whole Multitude, seeing him look for the rising Sun in the West, thought him no better than a Fool or a Madman. But they were soon convinced of their Mistake; for while they stood gazing towards the East in Expectation of seeing the Sun appear, *Strato's* Slave called to them, and shewed them the Tops of the high Buildings of *Tyre* already illuminated with his Rays. Upon this he was universally applauded by his Com-

* *Isaiab* xxiii. 15, 16, 17, 18.

panions, who pressed him very earnestly to name the Person to whom he was indebted for such a wise Thought, for they could not ascribe it to himself, or to any of their Fellow-Slaves. At first he refused to satisfy their Curiosity; but at length, upon promise of Impunity for himself and the Person he should name, he acknowledged, that having been always treated by *Strato* with great Humanity and Kindness, he had been influenced by Compassion and Gratitude to save both him and his Son in the common Massacre; and that he had acted in the present Affair according to his Master's Directions. The Multitude, hearing this, not only pardoned the Slave, but looking upon *Strato* as a Person preserved by the particular Providence of the Gods, immediately advanced him to the Throne of *Tyre*.

WE know nothing more of this Prince; but he was succeeded by his Son, and the Kingdom was enjoyed by his Descendants; among whom, the only one we find mentioned in History is *Azelmic*, in whose Reign the City of *Tyre* was besieged and taken by *Alexander* the Great; which being a very extraordinary Event, and the Siege one of the most remarkable in Antiquity, I hope the Reader will excuse me if I dwell a little longer upon that Subject, than may seem consistent with the Design of a Traveller.

ALL the other Cities of *Syria* and *Phœnicia* were already subdued, or rather had submitted to the *Macedonians*, when *Alexander* laid Siege to *Tyre*, which was then in a very wealthy and flourishing Condition. Upon the Conqueror's advancing towards their Territories, the *Tyrians* sent Ambassadors to meet him, (amongst whom was the King's own Son) with Presents for himself and Provisions for his Army. They were willing, it seems, to have him for their Friend, but not for their Master; so that when he desired to enter the City, under Pretence of offering Sacrifice to *Hercules**, its tutelar God, they refused

* It is to be observed, that the *Tyrians* themselves did not know which, being compounded of the this God by the Name of *Hercules*, but that of *Melcartus*; two *Phœnician* Words *Melec* and

him Admittance. *Alexander*, now flushed with so many Victories, had too high a Heart to put up such an Affront, and therefore resolved to force them to it by a Siege; which they, on the other Hand, were determined to sustain to the last Extremity. What encouraged the *Tyrians* in this Resolution was the Strength of their City both by Art and Nature, being seated on an Island about half a Mile from the Continent, as before observed, surrounded by a Wall a hundred and fifty Feet high, and well stored with Provisions and all Sorts of warlike Machines: Add to this the Confidence they had in the *Carthaginians*, their Allies, who were then Masters of the Seas, and had promised to send them Succours.

It was impossible for *Alexander's* Army to make their Approaches to this City any otherwise than by carrying a Mole or Causeway from the Continent to the Island, an Attempt wherein they might expect to meet with innumerable and insurmountable Difficulties. But, as *Alexander* was determined to make himself Master of the Place at any rate, this great Work was undertaken, and at length accomplished, notwithstanding the Violence of the Winds and Waves, and the vigorous Opposition made by the Besieged. He was assisted in raising the Mole, which was two hundred Feet in Breadth, by the Inhabitants of the neighbouring Cities, who were all summoned for that Purpose. The Ruins of *Old Tyre* on the

Kartba, did in that Language signify the King or Lord of the City. The *Greeks*, from some Similitude which they found in the Worship of this God at *Tyre*, with that wherewith they worshipped *Hercules* in *Greece*, thought them to be both the same; and hence came the Name of *Hercules Tyrius* among them. This God seems to be the same with the *Baal* of the holy Scriptures, whose worship *Jezabel* brought

from *Tyre* into the Land of *Israel*; *Baal* with the Addition of *Kartba* signifying the same as *Melec* with the same Addition: For as the latter in the *Phœnician* Language is King of the City, the other in the same Language is Lord of the City; and as *Baal* is put alone to signify this *Tyrian* God in Scripture, so do we also find *Melec* put alone to signify the same God. *Prideaux's Connection*, Vol. III. p. 222.

Continent, which had been destroyed by *Nebuchadnezzar* furnished him with Stones, and Mount *Libanus* with Timber.

THE Soldiers began the Work with great Alacrity, being animated by the Presence of their Sovereign, who himself gave out all the Orders, and who knew how to insinuate himself into and gain the Affections of his Troops, exciting some by Praises, and others by slight Reprimands, intermixed with kind Expressions and softened by Promises. At first they advanced with pretty great Speed, but the farther they went from the Shore, the greater Difficulties they met with; because the Sea was deeper, and the Workmen were more annoyed by the Darts discharged from the Walls of the City. Besides, the *Tyrians*, who were Masters of the Sea, would frequently attack them in great Boats, and either destroy their Works, or prevent their carrying them on; at the same Time insulting the *Macedonians*, telling them, *it was a noble Sight to see those Conquerors, whose Names were so renowned all over the World, carrying Burdens on their Backs like Beasts; and sometimes tauntingly asking them, whether Alexander were greater than Neptune?*

BUT the *Tyrians*, who at first looked upon this Undertaking as rash and desperate, and such as could never be attended with Success, when they saw the Mole begin to appear above Water, were under some Apprehensions. However, they sent out Boats full of Slingers, Bowmen, and others who threw Javelins; and these having spread themselves on each Side of the Mole, galled the Workmen in such a manner, that they were obliged to desist from their Labour in order to defend themselves. It was therefore resolved, that Skins and Sails should be spread to cover them, and that two wooden Towers should be raised at the Head of the Mole, to prevent the Approaches of the Enemy. The Besieged also made a Descent on the Continent, out of the View of *Alexander's* Camp, and cut to Pieces some Labourers that brought the Stones to the Causeway: And on Mount *Libanus* some *Arabian* Peasants, having met with the *Macedonians* straggling up and down, killed near thirty of them, and took

took the like Number Prisoners; which small Losses obliged *Alexander* to divide his Forces into different Bodies.

In the mean time the *Tyrians* employed every Invention, every Stratagem that could be thought of, to ruin the Works of the Besiegers. They filled a Vessel with Sulphur, Pitch, and other combustible Matters, and having towed it to the Head of the Mole, they set it on fire. The Flames immediately caught the wooden Towers above-mentioned, and other Works which the *Macedonians* had raised; and, to prevent their being extinguished, the *Tyrians* were perpetually hurling fiery Darts and Torches at the Towers, so that the Besiegers could not approach them without the greatest Danger. Several *Macedonians* lost their Lives upon the Causeway, being either shot through with Arrows, or burnt in a miserable Manner, whilst others threw down their Arms and leaped into the Sea, but were carried off Prisoners by the *Tyrians*, who maimed them with Clubs and Stones, and thereby disabled them from swimming. At the same time the Citizens manned other Boats, and sent them to break down the Edges of the Mole, tear up the Stakes that supported it, and burn the rest of the Engines; all which they happily effected.

THOUGH *Alexander* thus saw most of his Designs defeated, and his Works demolished, he was not at all dejected upon that Account: And his Soldiers applied themselves with redoubled Vigour to repair the Ruins of the Mole, and framed new Machines with such extraordinary Expedition, as quite astonished the Besieged. The *Tyrians*, on their Part, defended themselves with all possible Bravery and Resolution, and frequently made terrible Havock of the *Macedonians* employed in the Work, by pouring upon them Showers of Arrows, Darts, and Stones, both from their Ships and the Walls of the City. However, the Besiegers, with unwearied Labour and great Loss of Men, had almost finished their prodigious Undertaking, and brought the Causeway near the Walls of *Tyre*, when on a sudden a violent Storm arose, which beat the Waves against it with so much Fury, that a Breach

Breach was made in the Middle of it, and great Part of it demolished.

THIS unlucky Accident perplexed *Alexander* to such a Degree, that he began to repent he had undertaken the Siege*, and would have sent to the *Tyrians* to treat of Peace, if he had thought they would have hearkened to any reasonable Conditions: But as they had thrown headlong into the Sea the Heralds whom he had sent, before the Siege, to summon them to surrender, he was afraid any other Messengers from him would meet with the like barbarous Reception. Being therefore diverted, by this Apprehension, from all Thoughts of making up Matters by way of Treaty, and fully apprised that his Reputation, and the future Progress of his Arms, entirely depended on the Success of the present Undertaking, he resolved to go through with it at all Adventures; and accordingly the Soldiers, encouraged by their Prince, and forgetting all the Toils they had undergone, began to raise a new Mole, at which they worked incessantly.

BUT *Alexander* being sensible, that it would be extremely difficult, if not utterly impossible, either to compleat the Mole, or take the City, whilst the *Tyrians* continued Masters at Sea, determined to assemble his few remaining Gallies before *Sidon*. At the same Time he was joined by the Fleets of several *Phœnician* Kings, whose Cities he had conquered, together with that of the *Sidonians*, amounting in all to about eighty Sail; and a little after, the Kings of *Cyprus*, hearing that the *Persian* Army had been defeated near the City of *Iffus*, and that *Alexander* had possess'd himself of *Phœnicia*, brought him a Reinforcement of above a hundred and twenty Gallies.

* Any Warrior but *Alexander*, says *M. Rollin*, would that Instant have quite laid aside his Enterprize; and indeed he himself debated whether he should not raise the Siege: But a superior Power, who had foretold and sworn the Ruin of *Tyre*, and

whose Orders this Prince only executed, prompted him to continue the Siege; and, dispelling all his Fear and Anxiety, inspired him with Courage and Confidence, and fired the Breasts of his whole Army with the same Sentiments.

THE Fleet being ready, *Alexander* embarked, taking some of his own Guards along with him, to employ them in close Fight with the Enemy, and then set sail towards *Tyre*, in Order of Battle. He himself was at the Extremity of the Right Wing, being accompanied by the Kings of *Cyprus* and *Phœnicia*; and the Left was commanded by *Craterus*. The *Tyrians* were at first determined to give Battle; but after they heard of the uniting of these Forces, and saw the numerous Fleet approaching, they thought it most advisable to keep their Gallies in the Harbour, to prevent the Enemy from entering. When *Alexander* saw this, he advanced nearer the City; and finding it would be impossible for him to force the Port that lay towards *Sidon*, on account of the Narrowness of its Entrance, and its being defended by a large Number of Gallies, he contented himself with sinking three of them which lay without, and afterwards came to an Anchor with his whole Fleet along the Shore, not far from the Mole, where his Sips rode in Safety.

WHILST these Things were doing, the new Causeway was carried on with the utmost Vigour; and the Besieged, on the other Side, exerted themselves with the greatest Bravery, and did all that lay in their Power to stop the Progress of the Work. But the Patience and Courage of the *Macedonians* surmounted every Obstacle, and the Mole was again brought, with incredible Pains and Application, almost to the Walls of the City, which the Besiegers now began to batter with all imaginable Fury.

AT the same time *Alexander* order'd the *Cyprian* Fleet to take its Station before the Harbour that lay towards *Sidon*, and that of the *Phœnicians* before the Harbour on the other Side of the Mole, facing *Egypt*, that he might be able to attack the City in several Places at once. The *Tyrians* were not wanting on their Part, but advanced with covered Gallies, and cut the Cables of the Enemy's Ships as they lay at Anchor; so that *Alexander* was obliged to cover, in like manner, several Vessels of thirty Rowers each, to oppose such Attacks of the *Tyrian* Gallies.

leys. Notwithstanding this, they frequently came and cut the Cables unperceived; insomuch that the Besiegers were forced at last to make use of Iron Chains. By this means they fixed their Vessels, and carried off with Engines the great Stones which the *Tyrians* had placed at the Foot of the City-Wall, to prevent its being approached by the Galleys of the Enemy.

ABOUT this Time Ambassadors from *Carthage* arrived at *Tyre*, who, instead of the promised Succours, brought only Excuses; declaring, that it was with the greatest Grief the *Carthaginians* found themselves absolutely unable to assist the *Tyrians* in any Manner, being obliged to keep their Forces at home for the Defence of their Country: And indeed the *Syracusans* were at that Time laying waste all *Africa* with a powerful Army, and had pitched their Camp not far from the Walls of *Carthage*. The *Tyrians*, though thus disappointed, were not at all dejected; but having taken the Precaution to send most of their Wives and Children to *Carthage*, they determined to defend themselves to the very last Extremity.

THE Walls being still violently battered by the Rams* and other military Engines placed on the Mole, and the

* The Battering Ram, in *Latin* called *Aries*, was a military Engine used by the Ancients to beat down the Walls of Places besieged. Of this there were two Kinds; the one rude and plain, the other artificial and compound. The first seems to have been no more than a great Beam, which the Soldiers bore in their Arms, and with one End of it, by main Force, assailed the Walls; and this undoubtedly required great Strength to work it, yet produced but a small Effect. The second or compound Sort is thus described by *Josephus*: "The Ram is a vast long Beam, like the Mast of a Ship, strengthened at one End with a Head of Iron, something resembling

" that of a Ram, whence it took its Name. This is hung by the Middle with Ropes to another Beam, which lies across a Couple of Posts; and, hanging thus equally balanced, is by a great Number of Men violently thrust forward, and drawn backward, and so shakes the Walls with its Iron Head. Nor is there any Tower or Wall so thick and strong, as to resist the repeated Assaults of this forcible Machine."—— But this Engine did most Execution when it was mounted on Wheels, which is said to have been first done at the Siege of *Byzantium*, under *Philip* of *Macedon*. *Plutarch* tells us, that *Mark Antony*, in the *Partian*

City

City exposed every Moment to be taken by Storm, the *Tyrians* resolved to fall upon the *Cyprian* Galleys, that lay at Anchor off the Harbour looking towards *Sidon*. They took the Opportunity of doing this, when most of the Seamen belonging to *Alexander's* Fleet were absent from their Vessels, and he himself was withdrawn to his Tent on the Continent. About Noon they came out with thirteen Galleys, all manned with chosen Soldiers who were used to Sea-fights, and, rowing with all their Strength, fell furiously upon the Enemy's Galleys; part of which they found empty, and the rest had been manned in haste. Some of them they sunk, and forced others ashore, where they were bulged and dashed to pieces; and the Loss would have been still greater, had not *Alexander*, as soon as ever he heard of the Sally, advanced at the Head of his whole Fleet with all possible Speed against the *Tyrians*; who, however, did not wait his coming up, but withdrew into the Harbour, having also lost some of their Vessels.

THE City was now warmly attacked on all Sides, and as vigorously defended; the Besiegers battering the Walls incessantly, while their Archers and Slingers harrassed the Besieged with Stones and Arrows, in order to drive them from their Posts. But the *Tyrians* stood their Ground, and by means of a new Contrivance of Wheels with many Spokes, which were whirled about by an Engine, they either shattered to pieces the Enemy's Darts and Arrows, or broke their Force; and thus they were covered against the Assailants, of whom they killed great Numbers, without suffering on their own Side any considerable Loss.

At length the Wall began to yield to the Violence of the Rams, which battered it Night and Day without Interruption: Whereupon the Besieged, setting all Hands

War, used a Ram eighty Feet long; and *Vitruvius* assures us, they were sometimes a hundred and six, and sometimes a hundred and twenty Feet in Length; to which, perhaps, the Force of the Engine

was in a great Measure owing. The Ram was managed by a Century of Soldiers at a time, who were relieved, when weary, by another Century; so that it played continually, without Intermission.

to work, raised, in a very short Time, a new Wall ten Cubits broad, and five Cubits distant from the former; and by filling up the Space between two Walls with Earth and Stone, kept the *Macedonians* a long while employed, before they could make, with all their Engines; the least Impression on this new Fortification. However, *Alexander* having joined many of his Ships together, and mounted upon them a vast Number of battering Engines, besides those already placed upon the Mole, he at last succeeded in the Attempt, and made a Breach a hundred Feet wide: But when he came to the Assault, in hopes of making his Way into the City over the Ruins, the *Tyrians* defended the Breach so resolutely, that the *Macedonians*, notwithstanding the Presence of their King, were forced to give Ground, and retire with great Loss to their Ships.

THE next Morning *Alexander* intended to have renewed the Attack; but the *Tyrians* having repaired the Breach in the Night-time, he perceiv'd himself no farther advanced than when he first began to batter the Walls. Hereupon he determined to change his Measures, and having first brought the Mole quite home to the Wall, he caused several Towers to be built upon it equal in Height to the Battlements. These Towers he fill'd with the most brave and resolute of his Soldiers; who, pursuant to his Directions, having form'd a Bridge of large Planks, resting with one End on the Towers, and with the other on the top of the Ramparts, endeavoured Sword in Hand to gain the Wall, but were repulsed by the *Tyrians* with unparallel'd Bravery, who had invented some Kinds of Weapons unknown to the *Macedonians*. Among the rest they made use of a three-fork'd Hook fasten'd to the End of a Rope, the other End of which they held themselves, and threw the Hook against the Targets of the Besiegers, where it stuck fast, and gave the *Tyrians* an Opportunity either of plucking their Targets out of their Hands, and thereby leaving them exposed to Darts and Arrows; or, if they did not readily part with their Shields, of pulling them headlong from the Towers. Some, by throwing large Nets over

the *Macedonians* engaged on the Bridges, so entangled their Hands, that they could neither use them in their own Defence, nor to offend their Enemies: And others, with Iron Hooks fasten'd to long Poles, dragg'd them from the Bridges, and dash'd their Brains out against the Wall, or on the Causeway. A great many Engines, placed on the Walls, likewise play'd incessantly upon the Aggressors, with massy Pieces of red-hot Iron, which swept away vast Numbers. But what most of all discouraged the *Macedonians* in this Attack, and obliged them at last to give over, was the burning Sand, which, by a new Contrivance, was shower'd upon them by the *Tyrians*. This Sand was thrown among them in red-hot Shields of Brass, and getting within their Breast-plates and Coats of Mail, burnt them to the very Bone, and tormented them to such a Degree, that many of them, finding no other Relief, cast themselves headlong into the Sea; others threw down their Arms, tore off their Cloaths, and so were exposed, naked and defenceless, to the Shot of the Besieged; whilst others, dying in the Anguish of inexpressible Torments, struck a Terror with their Cries into all who heard them. This occasion'd unspeakable Confusion among the *Macedonians*, and gave new Courage to the *Tyrians*, who now quitted their Wall, and charged the Enemy hand to hand upon the Bridges, with such Intrepidity and Fury, that *Alexander*, seeing his Men give way, order'd a Retreat to be sounded, and thereby saved their Lives, and in some Degree their Reputation. Such desperate Attacks were frequently renew'd by the Besiegers, and always sustained by the *Tyrians* with the same unbroken and undaunted Courage.

It was now that *Alexander*, dishearten'd by so vigorous a Defence, began seriously to think of abandoning his Enterprize, and marching into *Egypt*; but again considering, what a Blemish it would be to his Reputation, and what a Hindrance to the future Progress of his Arms, should he leave *Tyre* behind him, and thereby prove to the World that he was not invincible, he resolv'd to continue the Siege, let the Event be what it would; though, of all his Captains, not one but *Amyntas* approved of his

his Resolution. Determined therefore to make a last Effort, he mann'd a great Number of Gallies with the Flower of his Army; and the *Tyrians* likewise thought fit to hazard a naval Engagement, wherein, however, they lost many of their Ships, and, after fighting with the utmost Bravery, were obliged to draw off their Fleet into the Harbour. *Alexander* pursued their Rear very closely, but was not able to enter the Port, being repulsed by Darts and Arrows shot from the Walls of the City.

ABOUT this Time a Fancy took the *Tyrians*, upon a Dream that one of the Citizens had, that *Apollo* designed to forsake them and go over to *Alexander*; to prevent which they fasten'd his Statue with golden Chains to the Altar of *Hercules*. This Statue, which was of an enormous Size, belonged formerly to the City of *Gela* in *Sicily*, and had been sent from thence by the *Carthaginians*, when they took that Place, as a Present to *Tyre* their Mother City. In this *Apollo* the *Tyrians* put great Confidence; and therefore, upon a Rumour that he was about to abandon them, had Recourse to the above-mentioned Method to prevent his Departure. But their utter Ruin being already decreed by the true God, and foretold by his Prophets, not all the Confidence they placed in their Idols, nor even the natural Strength of their Situation, and their own vigorous and obstinate Defence, could avert the impending Judgment. They were destined to Destruction, and that Destruction is now approaching.

AFTER the late Sea-fight *Alexander* let his Forces repose themselves two Days, and then advanced to *Tyre* with his Fleet and Engines, in order to attempt a general Assault. Both the Attack and the Defence were, if possible, more vigorous than ever. The Courage of the Combatants increased with the Danger; and the Soldiers on each Side, animated by the most powerful Motives, fought like Lions. The Presence, and especially the Example of *Alexander*, fired his Troops with unusual Bravery; he himself ascending one of the Towers, which was of a prodigious Height, where he was exposed to the greatest Danger into which his Courage had ever led

him; for, being immediately known by his *Insignia* and the Richness of his Armour, he served as a Mark for all the Arrows of the Enemy. On this Occasion he performed Wonders, killing with Javelins some of those who defended the Wall; and then advancing nearer, he forced others with his Sword either into the Sea or the City. In a Word, he himself leading the Way, and being followed by his Nobility and Body-Guards, they forced the *Tyrians* to retire, and got Possession of the Rampart. At the same Time the Rams had made several Breaches, the Fleet had forced into the Harbour, and the *Macedonian* Troops had got into the City on that Side, sparing none who came in their Way, being highly exasperated at the long Resistance of the Besieged, and the Barbarities they had exercised towards some of their Comrades.

THE *Tyrians* seeing themselves overpowered on every Side, and the *Macedonians* Masters of their City, some fly for Refuge to the Temples; others, shutting themselves in their Houses, escape the Sword of the Victors by a voluntary Death; and others rush upon the Enemy, firmly resolved to sell their Lives at the dearest Rate. *Alexander* gave Orders to kill all the Inhabitants, (except those who had sheltered themselves in the Temples) and to set Fire to every Part of the City; which Command indeed was not executed to its utmost Extent, but yet with Severity enough: For this City was burnt to the Ground; but the *Sidonian* Soldiers, who were in *Alexander's* Camp, calling to mind their ancient Affinity with the *Tyrians*, carried off great Numbers of them privately on board their Ships, and conveyed them to *Sidon*. Fifteen thousand were thus saved from the Rage of the *Macedonians*, and yet the Slaughter was very great; for *Alexander*, upon his first entering the City, put eight thousand Men to the Sword; and afterwards, with a shocking Barbarity, and to the last degree unbecoming a generous Conqueror, caused two thousand of the better Sort of Inhabitants to be crucified, so many Crosses being erected along the Sea-shore for that Purpose; and this for no other Reason, at the Bottom, than because they

they had fought with such Bravery and Resolution in Defence of their Country. However, to palliate his true Motive to so base an Action, he gave out that he did it to revenge, upon the present *Tyrians*, the Crime which their Forefathers committed in murdering their Masters, as has been above related; and that, being Slaves by Origin, Crucifixion was their proper Punishment*. To make this the more readily believed, he saved all the Descendants of *Strato*, as not being involved in that Guilt; and among them King *Azelmic*, who, at the Beginning of the Siege, was absent with his Fleet upon some Expedition in Conjunction with the *Persian* Admiral, but had hastened Home as soon as he was acquainted with the Danger of his Country. After the Slaughter was over, the Number of Prisoners amounted to thirty thousand, who were all sold for Slaves.

WHEN the City was taken, King *Azelmic* took Refuge in the Temple of *Hercules*; and was not only spared by the Conqueror, but restored to the Throne after *Alexander* had re-peopled the Place: For having thus stripp'd it of its former Inhabitants, he drew Colonies into it from the neighbouring Cities, and thenceforth stiled himself the Father of *Tyre*, of which he had so lately been the cruel Destroyer. *Alexander* spent seven Months in the Siege of this City; and having taken it, he offered Sacrifice to *Hercules*, the Ceremony being conducted with all his Land-Forces under Arms, in Concert with the

* Crucifixion was a Punishment among the Ancients, seldom inflicted on any but Slaves, or the meanest Malefactors; but we find some Examples of a different Practice: And *Suetonius* particularly relates of the Emperor *Galba*, that having condemn'd a Roman Citizen to suffer this Punishment for poisoning his Ward, the Gentleman, as he was carrying to Execution, made a grievous Complaint that a Citizen of *Rome* should undergo such a servile Death, alleging the

Laws to the contrary. The Emperor, hearing his Plea, promised to alleviate the Shame of his Sentence, and order'd a Cross much larger and more neat than ordinary to be erected, and to be wash'd over with white Paint; that the Gentleman, who stood so much upon his Quality, might have the Honour to be crucified in State.—*Soxomen* observes, that *Constantine* first made a Law to abolish the Punishment of the Cross, which had obtain'd among the *Romans* till his Time.

Fleet. As for *Apollo*, he unchained him, returning him Thanks for his Intention of coming over to the *Macedonians*, and commanded that he should thenceforwards be called *Philalexander*, that is, *the Friend of Alexander*. After many other superstitious Follies, the Conqueror continued his March towards *Egypt*, which the Siege of this powerful City had so long retarded.

THUS was *Tyre* destroyed, and so effectually, that one would think it could not have recovered itself for several Centuries; and yet it was no longer than nineteen Years after this Event, that it was again besieged by *Antigonus*, held out fifteen Months, and at last obtain'd an honourable Capitulation. This Circumstance discovers the vast Advantages derived from Commerce; for this was the only Means by which *Tyre* rose out of its Ruins, and recover'd most of its former Splendor. But having detain'd the Reader so long upon the History of *Tyre*, I shall only add, that being re-established in Wealth and Power, it maintained its Dignity and Reputation for many Ages. It became a Confederate of the *Romans*, and for its Fidelity was rewarded with the Privileges of their City. In the Times of Christianity it was the See of an Archbishop, as before observed, who had under him fourteen Suffragans. The *Saracens* took it in the Year 636, but it was delivered from their Yoke in the Reign of *Baldwin II.* by the Patriarch of *Jerusalem* assisted by the *Venetians*. In 1187 it was in vain attempted by the victorious *Saladine*. The *Tyrians*, in short, defended themselves and the Cause of Christianity in those Parts with wonderful Constancy, till about the Year 1290, when they were subdued by the *Turks*; under whose Dominion, or that of tributary Princes called *Emirs*, they have ever since continued.

ON the 24th in the Morning, leaving our Quarters near *Tyre*, we came in half an Hour to *Solomon's Cisterns*, which have been already described; and in two Hours more to the *White Promontory*, so called from its whitish Aspect towards the Sea. The Road over this is said to have been the Work of *Alexander the Great*, and is about two Yards broad, being cut along the Side of the Mountain, which

which is very steep and frightful below it, and the more so on account of the raging of the Waves at the Bottom. Having travelled almost half an Hour along this disagreeable Road, we got clear of the Promontory, and in a short Time passed by the Ruins of a Castle called *Scandalium*, from its supposed Founder the above-mentioned *Macedonian* Monarch, whom the *Turks* call *Scandar*. An Hour beyond this we were obliged to pay another *Caphar*; and one Hour more brought us into the Plain of *Acre*, where the Road is extremely pleasant. This Plain extends itself in Length from Mount *Saron* to Mount *Carmel*, which is at least six Hours Journey, and about two Hours in Breath between the Sea and the Mountains. It is well watered, and the Soil exceeding fruitful, but is almost desolate, and over-run with Weeds for want of Culture. After we had travelled an Hour in this Plain, we passed by an ancient Town called *Zib*, probably the *Ach-zib* of the Scripture*, one of those Places from whence the Tribe of *Asher* could not expel the *Canaanitish* Natives. In three Hours from hence we arrived at *Acre*, the Period of this Day's Journey.

ACRE was anciently called *Accbo*, another Place from whence the *Israelites* could not drive the primitive Inhabitants. It was enlarged by *Ptolemy* the First of *Egypt*, from whom it had the Name of *Ptolemais*; but since the *Turks* have been Masters of it, it has almost recovered its old Name, being called *Acca*, *Acra*, and *Acre*. It is very advantageously situated, having a large fertile Plain on the North and East, the *Mediterranean* on the West, and a spacious Bay on the South, extending from the City to Mount *Carmel*. The Harbour indeed is none of the safest, being too much exposed to the South-West Wind, and the Anchorage is but indifferent. Its Trade at present, as well as the City, is gone to Decay; but they still export considerable Quantities of Cotton and some other Commodities. Here is a large Kan, wherein the *French* Factors reside and lodge their Merchandise; and this is one of the best Buildings and greatest Orna-

* *Joshua* xix. 29, *Judges* i. 31.

ments of the Town; nay, the only one, if we except the Mosque, that is worth our mentioning.

WHAT this City was in its flourishing Condition, may be guessed at from its vast and spacious Ruins. Two Sides of it being washed by the Sea, it appears to have been defended on the Land-Side by a double Wall, with Towers at small Distances from each other; and without the Walls are Ditches and a kind of Bastions faced with hewn Stone. Beyond these Works several great Stones lie scattered up and down the Plain, fourteen or fifteen Inches in Diameter, which are supposed to have been made use of in battering the Place, or to have been thrown from the City to annoy the Besiegers. Which way soever we turn our Eyes, we meet with evident Indications of the ancient Strength and Magnificence of this City; but there are some Ruins that particularly distinguish themselves from the general Heap, and bespeak our Attention. Those of the Cathedral Church dedicated to St. *Andrew*, which are not far from the Sea-side, are still conspicuous, and sufficient to give us an Idea of the former Stateliness of the Fabrick. What remains of the Church of St. *John*, the tutelar Saint of this City, is also worth our Notice. The Walls, which are almost entire, belonging to the Convent of the Knights of St. *John* of *Jerusalem*, are a plain Proof of its great Strength and Extent. Not far from hence was the Palace of their Grand Master, the Magnificence whereof may be guessed at from some Part of its Walls, as well as those of a Church which stood within its Limits. In short, there are many other Ruins of Churches, Monasteries, Palaces, Towers, and Forts, extending almost a Mile in Length; wherein we may still discover such certain Tokens of their former Strength, as if every Building in the City had been intended to sustain a Siege, or to bid Defiance to the Injuries of Time itself*.

* To the same Purpose says our Countryman *Sandys*: "The Carcase (meaning the Ruins of this City) shews that the Body has been strong.—— You would think that the City rather consisted wholly of Castles, than private Buildings; which witness a notable Defence, and an unequal Assault, or that
IT

It is well known that this City was for a long time the Theatre of Contention between the Christians and Infidels, and frequently changing its Masters, being in the Possession of each alternately for several Ages. The *Saracens* took it from the Christians in the Time of *Omar*; but afterwards, with the rest of *Syria*, it fell into the Hands of the *Turks*. It was several times taken and retaken in the Holy War. In the Reign of *Baldwin* the First the Christians took it from the *Turks*; and the Success of the Enterprize being very much owing to the Assistance of the *Genoese*, they had a third Part of the City assigned them as a Reward. The *Turks* under *Saladine* recovered it in 1187, but did not hold it long, it being taken in the Year 1191 by King *Richard* the First of *England*, and *Philip* of *France*, and given to the Knights of St. *John* of *Jerusalem*. These kept Possession of it a whole Century; till the Year 1291, when the *Turks* to the Number of a hundred and fifty thousand, having pressed this City with a long and furious Siege, which was sustained by the Knights with the greatest Bravery, at last entered it by Storm, and razed it to the Ground; and it has never been able to recover itself since that fatal Overthrow.

WHEN *Acre* was thus taken by the *Turks*, there was a fine Nunnery in the Town, of which they tell us the following remarkable Story. The Abbess, fearing that she, and the Virgins under her Care, should be obliged to submit to such brutal Usage as Women frequently meet with from Soldiers on the taking of Cities by Storm, summoned the Nuns together, advising them to cut and mangle their Faces, as the only Means to preserve their Virginity; and immediately cut and disfigured her own, to set them an Example. The Nuns, animated by the Resolution of the Abbess, without any Hesitation fell to gashing and tearing their Faces, cut off their Noses, and

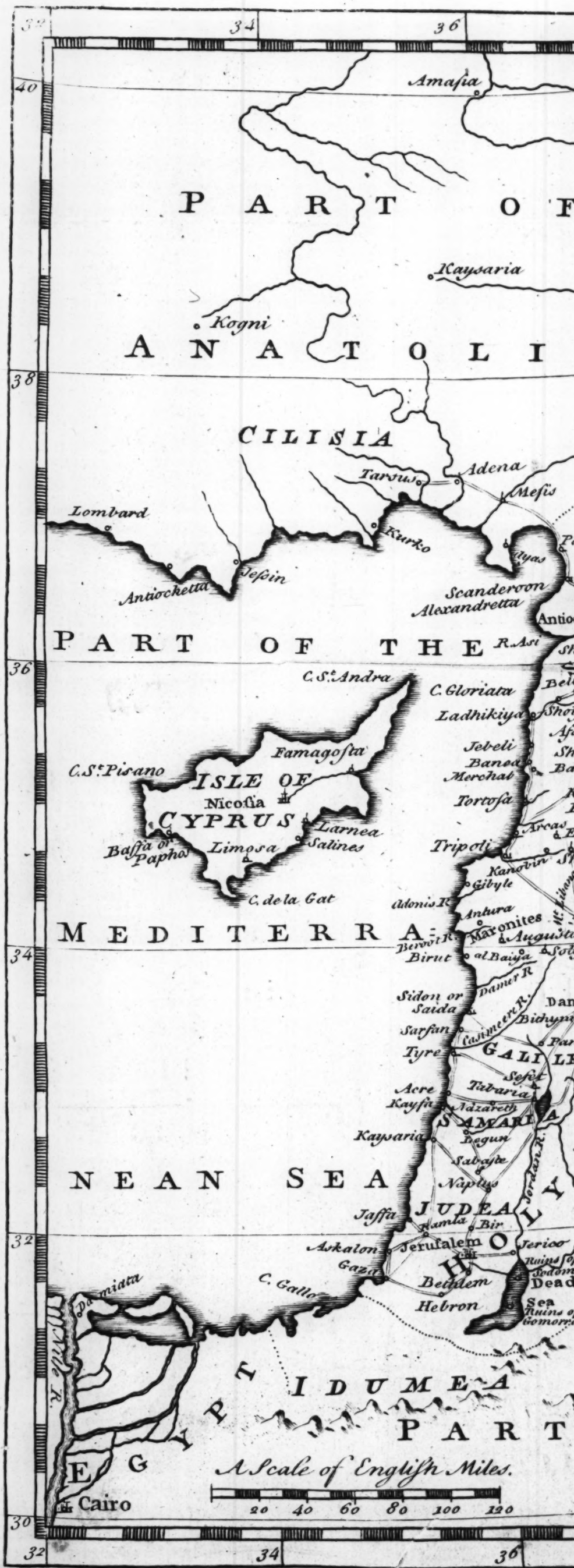
"the Rage of the Conquerors
"extended beyond Conquest."
This is likewise confirmed by Mr.
Maundrell, who says that "in
"the Ruins you may discern

"Marks of so much Strength,
"as if every Building in the City
"had been contrived for War
"and Defence."

made themselves such frightful Spectacles, as they were sure would rather excite Horror and Aversion than lustful Desires, and infallibly preserve them from a Rape. This, it is said, so enraged the *Turkish* Soldiers, who expected to have found here a kind of Paradise upon Earth, and to have indulged their wanton Flames among the beautiful young Nuns, that they put them every one to the Sword in Revenge for their Disappointment.



PALESTINE:





PALESTINE:

OR, THE

HOLY LAND.

THOUGH the Country we have travelled through from *Sidon* to *Acre* may in some Sense be deemed a Part of the *Holy Land*, having been allotted to the Tribe of *Asher*, whose Border extended from *Carmel* to great *Zidon**; yet as the People upon the Sea-Coasts were never actually mastered by the *Israelites*, but left by the Judgment of God to be Thorns in their Sides†, I have spoken of it under its more proper Name of *Phœnice* or *Phœnica*. But as we are now approaching to those Places that were most frequented by our Blessed Saviour and his Apostles, made famous by their Preaching and Miracles, and, in short, the Theatre of the greatest Part of the Scripture-History; I shall henceforwards, without Regard to geographical Niceties and Criticisms, consider myself as in the *Holy Land*, *Palestine*, or *Judæa*; which Name I find used indifferently, though perhaps with some impropriety, to signify the same Country.

THERE are three Roads from *Acre* to *Jerusalem*; one along the Coast, by *Cæsarea* and *Joppa*; a second by *Nazareth*; and a middle Way between both the other, over the Plain of *Esdraelon*. They are all of them more or less dangerous, according as the *Arabs* are at Peace or Variance with each other; but there are generally Divi-

* *Jeshua* xix. 26, 28.

† *Judges* ii. 3.

sions amongst the Tribes, which the *Turks*, for political Ends, take care to foment; for as they are numerous, and almost the sole Inhabitants of these Parts, if they could but unite under any one Prince, they might easily shake off the *Turkish* Yoke, and make themselves Masters of the Country. It happened, however, that they were not very much embroiled at this Time; which is always agreeable News to a Traveller; and therefore the three Roads being equally safe, the *French* Consul chose to take the middle one, as being the nearest. This was not quite agreeable to my Inclinations, nor to those of several of the Company, who had a great Desire to see *Nazareth* and Mount *Tabor*, both which we should leave considerably to the Left by taking the Rout proposed. But the Consul's Affairs requiring him to stay three Days at *Acre*, some young Gentlemen belonging to the *French* Factory there, and others who came from *Sidon*, determined to take that Opportunity of visiting the above-mentioned Places. We very willingly joined the Party, which consisted of twelve of us in all, besides two *Turkish* Soldiers, every one being well mounted and armed, and prepared to give the *Arabs* a warm Reception, if any should attack us; but, perhaps luckily for us, our Courage was not put to the Trial.

WE set out from *Acre* on the 25th in the Morning, and travelling along the Plain for an Hour and a half, we entered a Valley between two Hills, where we passed by a little Village on the Left called *Satira*. In less than two Hours from hence we entered the delightful Plain of *Zabulon*, and, having spent an Hour and half in crossing it, we arrived at *Sepharia*, or *Sephoris*, a Place where *Joachim* and *Anna*, the Parents of the Blessed Virgin, are said to have resided. It was formerly called *Diocesaria*, according to St. *Jerom*, and was a considerable City; but it is now reduced to a poor Village, though there are still some Ruins left, to put us in mind that it once made a better Appearance. At the West End of the Place great part of a Church is still standing, said to have been built on the Spot where formerly stood the House of *Joachim* and *Anna*. Having travelled almost two Hours beyond

yond *Sepharia*, we passed in View of *Cana in Galilee*, where our Saviour wrought his first Miracle, by turning Water into Wine at a Marriage-Feast. Keeping our Course from hence Eastward, and afterwards turning to the South, we crossed the Hills that encompass the Vale of *Nazareth*, where we soon arrived, and took up our Quarters at the *Latin* Convent, except the two Soldiers, who provided themselves another Lodging.

THIS Convent is a neat and commodious Building, inhabited by a dozen *Latin* Fathers, whose Life would be much more agreeable, if they were not in such continual Fear of the *Arabs*. Having taken a small Refreshment, (for we made no Stay upon the Road) we spent the Remainder of the Day in taking a View of *Nazareth*, which is at present only an inconsiderable Village, situate on a high Hill in the midst of a Valley, almost encompassed with other Mountains. From the Convent we descend by ten or twelve Steps into the Church, which is built in a Cave or Grotto, supposed to be the Place where the Blessed Virgin received the Salutation of the Angel *Gabriel*, *Hail thou that art highly favoured, &c.** This Church is in the Form of a Cross, that Part of which resembles the Tree running directly into the Cross, without any other Roof over it than that of the natural Rock; and the transverse Part being built across the Mouth of the Grotto. Just at the Section of the Cross are two beautiful Granite Pillars, erected there by Order of *Helena* the Mother of *Constantine* the Great, about a Yard distant from each other; and are said to stand, one on the Place where the Angel stood to deliver the heavenly Message, and the other where the Virgin was when she received it. Almost two Foot of this last Pillar has been broken away by the *Turks* just above its Pedestal, in expectation of finding some Treasure under it; and yet the upper Part remains erect, or rather suspended from the Roof; which not being easily accounted for, the Friars tell us it is supported by a Miracle.

* *Luke* i. 28.

HERE they also shew you the Place from whence the Chamber of the Virgin is said to have been transported by Angels to *Loretto*, of which Story I have already given a particular Account*. And yet we were conducted a little Distance from the Convent, to the House of *Joseph*, as they call it, where our Saviour spent great Part of his Life, in Subjection to his Parents†. Not far from hence they likewise shew us the Synagogue where the *Jews* were so exasperated at our Lord's Preaching, that they would have thrown him headlong down a Precipice. These Places were anciently dignified with handsome Churches by Queen *Helena*, which are now in Ruins.

THE next Morning we set out to visit Mount *Tabor*, called *Itabyrion* and *Atabyrion* by the *Greeks*, which stands at a distance from any other Hill, about half a Mile within the Plain of *Esdraelon*. We left our Horses at the Foot of the Mountain, chusing to climb it on foot, though it is not so steep but it may be ascended on horseback. In an Hour's time we reached the Top of it, which we found to be a fruitful and pleasant Plain, of an oval Figure, about a Quarter of a Mile in Length, and a Furlong in Breadth. There are Trees all round it, except towards the South; and it was anciently encompassed with a Wall and other Fortifications, the Remains whereof are visible to this Day. We likewise met with several Cisterns of good Water in this Area, which are very agreeable to a thirsty Pilgrim.

THIS Mountain is admired for the Regularity of its Form, being shaped like a Sugar-Loaf, and looking more like the Work of Art than of Nature. The Trees that grow upon it from top to bottom, which are most of them Oaks, are no small addition to its Beauty; and its Height, which is near two Miles, together with its lonely Situation, contribute to render it remarkable. But what has made it particularly famous, and has derived on it the Veneration of Christians in almost all Ages, is

* See the Author's *Travels through ITALY*.

† *Luke ii. 51.*

its having been the Place of the glorious Transfiguration of our Saviour in the Presence of his three Apostles, *Peter, James, and John*. That this is the Mountain where that wonderful Scene was exhibited, was for a long time universally believed without the least Dispute; but it has been made a Doubt of by some modern Writers*: However that be, there are still to be seen on the Top of the Mountain three contiguous Grottos, or little Chapels with vaulted Roofs, intended to represent the three Tabernacles which *St. Peter*, astonished at the splendid Miracle, proposed to erect†. This Mountain is also memorable for being the Rendezvous of *Barak's* Forces, to the Number of ten thousand Men, with whom he gained a compleat Victory over *Sisera*†.

THE Prospect from the Top of *Tabor* is a beautiful and delightful as ever Eyes beheld, or can possibly be imagined, and makes us ample Amends for the Pains we take in the Ascent. All round us we have the spacious and fertile Plains of *Esdraelon* and *Galilee*, which present us with a View of so many Places that were honoured and blessed with the Presence and Miracles of the Saviour of the World. A few Leagues to the South-East

* *Tabor's* being situated in such a separate Manner (says *Mr. Maundrell*) has induced most Authors to conclude, that this must needs be that holy Mountain (as *St. Peter* styles it, *2 Pet. i. 18.*) which was the Place of our Blessed Lord's Transfiguration, related *Matthew xvii. Mark ix.* There you read that *Christ* took with him *Peter, James, and John* into a Mountain apart; from which Description they infer, that the Mountain there spoken of can be no other than *Tabor*. The Conclusion may possibly be true, but the Argument used to prove it seems incompetent; because the Term *χωρὶς ἰδίας*, or *apart*, most

likely relates to the Withdrawing and Retirement of the Persons there spoken of, and not the Situation of the Mountain."—*Reland* thinks it a Sort of Rashness to dispute a Point that has been so generally received for so many Ages, but acknowledges that he is in some Doubt about the Matter for many geographical and other Reasons; especially because there is no Mention made of this Hill, as there is of the Mount of *Olivet*, Mount *Carmel*, and others; tho' the sacred Writers have been so very particular in naming the Places where any thing memorable was wrought by our Saviour.

† *Mark ix. 5, 6.*

‡ See *Judges*, ch. iv.

we see Mount *Hermon*, at the Foot of which stands *Nain*, or *Naïm*, famous for our Lord's raising the Widow's Son to Life*; and *Endor*, the Place where the Witch dwelt whom *Saul* consulted†. Turning a little more to the

* *Luke vii. 14.*

† There is hardly a Passage in the Old Testament that has been more canvassed and tortured by Authors of all Ages, than that in 1 *Sam. xxviii.* relating to *Samuel's* Apparition when *Saul* consulted the Witch of *Endor*. Some explode the Reality of the Appearance, and make the Whole to be done by Legerdemain and Ventriloquy on the Woman's Part, and by the Strength of Fancy and Fear on *Saul's*; others think that the Devil assumed the Form and acted the Part of *Samuel*; and others, that *Samuel* himself did really appear upon that Occasion: Which last Sense (though not without its Difficulties) is much the most natural and obvious to any one who impartially reads the whole Story, and is to be preferred to the two former for the following Reasons. First, As to the Notion of its being performed by Ventriloquy, Juggle, or Confederacy, besides that it does too great Violence to the Text, and would be a kind of Burlesque upon its Author; it is not likely that a Woman, cunning enough to carry on a Trade of this Nature, would be so impolitick as to give *Saul* such a dreadful Answer, even though we should grant she was so well acquainted with the bad Circumstances of that Prince, as to see that his Destruction was probably approaching. Menacing Predictions, how proper soever for a Messenger sent from God to ut-

ter, were highly imprudent either in the Mouth of this Woman or her Accomplice, who could not but know, that the Temper of most Kings is to hate to hear shocking Truths, and could expect no Reward, but rather Punishment for their ill Tidings. It is therefore more reasonable to believe, that at such a Juncture as this, they would rather have flattered and cajoled the King, have given him Comfort, and promised him good Success, than have thundered out such Threatnings against him, as were very likely to disoblige and incense him, but could do themselves no Service. Add to this, that such a terrible Denunciation would in all Probability prove the most effectual Means of shewing the Falshood of their Prediction, by putting *Saul* upon any Expedient to avoid it, whether by Flight, or any other Way, rather than by engaging the Enemy.—This last Argument is equally strong against those who think that the Devil took the Shape and acted the Part of *Samuel*; unless we could suppose him so well acquainted with Futurity, that he was sure *Saul* would rush into his own Destruction, notwithstanding he was forewarned of it in so signal a Manner. Again, if we grant the Devil might foresee that the Enemy would be too strong for *Saul* and his Army, yet he could neither be sure that he would engage them, especially after such a dreadful Dissuasive; nor, if he

South,

South, we have before us the high Mountains of *Gilboa*. Looking full East we discovered the Sea of *Tiberias*, about

did, that he and his three Sons would certainly be killed. The *Israelites* had won many a Victory when there was less Probability of gaining it; and, at the worst, they might have escaped by Flight. We may observe farther, how unnatural and absurd it is to suppose, that the inspired Writer would have expressed himself as he doth, and have introduced the deceased Prophet as raised from the Dead and speaking to *Saul*, if the Devil had been the sole Actor in his Shape; neither is it at all probable, that the Devil, if it had been he that spoke to *Saul*, would have played the Saint so far, as to reprove him for those very Crimes which he himself had tempted him to commit, and especially for making use of an Art to raise him up, which he must have been too fond of to discountenance in so severe a Manner.—Here indeed it is urged, that there were two Falsities in this pretended Prophecy, which must therefore be attributed either to the Father of Lies, or to the juggling old Sorcerers. The first is, that the Apparition says to *Saul*, *Thou and thy Sons shall be with me*: Whereas, say they, *Saul* died like a Reprobate by his own Hands, and could not be where *Samuel* was, in the Mansions of the Blessed. But no more is meant by this, than *thou shalt be dead, or in the other World, as I am already*. The other is, that the Spectre says *To-morrow*; whereas the Battle was not fought on the next Day, but a Day or two after. But though this be granted, it does not follow that the Word

here translated *To-morrow* does positively imply *the very next Day following*; for it often signifies *shortly*, and sometimes *hereafter*, and is so rendered in other Places of the Scripture.—Upon the whole then, it seems reasonable to conclude, with the far greater Number of Authors, ancient and modern, that it was really *Samuel* who appeared to the Woman, and foretold *Saul's* Death and the Defeat of *Israel*. This, as has been already observed, is the obvious and natural Sense of the Text; and it is confirmed by the Testimony of the wise Son of *Sirach*, an excellent Interpreter of the canonical Scriptures, who tells us expressly, (*Eccles. xvi. 20.*) that *Samuel prophesied after his Death, and shewed the King his End; and lift up his Voice from the Earth in Prophecy, to blot out the Wickedness of the People*. I know of only two Objections of any Weight, that are made against this Opinion, which yet are not unanswerable, or at least may be so far lessened as to appear inconsiderable, in comparison of those that have been urged against the other two.—The first Objection is, that it were absurd to suppose that the Devil has so much Power over the Souls of the deceased, especially of the Saints, as to make them appear visible at the Desire of a Sorcerer. To which it may be answered, that there is no Necessity for supposing any such extraordinary Power in the Devil, but rather that God caused *Samuel* to appear to *Saul*, to reprove him for his former Sins, and for this last in particular, of seek-

a Day's

a Day's Journey distant from us; and close by that Sea they shew us a steep Mountain, down which the Herd of Swine ran, and perished in the Waters. Two or three Points to the North we are shewn the *Mount of the Beatitudes*, a little Hill where our Saviour delivered his excellent Sermon recorded in the fifth, sixth, and seventh Chap-

ing Advice from Wizards, contrary to his exprefs Commands; and to bring him thereby, if possible, to such a Sense of his Faults, as might prevent his making such a desperate Exit. That all this happened contrary to the *Woman's* Expectation, who could not be ignorant that it was above the Power of her Art to evocate the Souls of the Blessed, is evident from the Surprise she discovered at *Samuel's* sudden appearing; and consequently that her Magic was not concerned therein, but that it was the Effect of some superior Cause. Her Necromancy had ordinarily Power over Demons only, or such wretched Spirits as were submitted to the Devil's Tyranny; but on this Occasion, she saw an Object so terrible, so venerable, so majestick, so different from any thing she had ever raised before, and that coming upon her before she had begun her Incantations, that she could not help being frightened, and crying out with a loud Voice, (according to the Text) as being fully satisfied that the Apparition came from God.—The other Objection is, that it is very improbable that God, who had refused to answer *Saul*, either by *Urim*, or by *Dreams*, or by *Prophets*, should now do it, at least seemingly, by the Ministry of a wicked Woman. Why God dealt with *Saul* after this Manner, is perhaps beyond our Power to determine; but as we have suf-

ficient Proof that he did so, we are sure he did it for wise Reasons. Though he had refused to answer him in the ordinary Ways, might he not do it in an extraordinary one, in order to make the greater Impression upon him, who had always been too regardless of God's Commands, when communicated to him by the Prophet? *Saul* might likewise be suffered to seek for Counsel from a Witch, to make him sensible what Degree of Impiety he had brought himself into; and God's sending *Samuel* to reprove him for it was a signal Method of discountenancing such a wicked and forbidden Practice.—However, though the Interpretation which supposes the Reality of *Samuel's* Apparition may be clogged with some Difficulties, yet they are manifestly fewer and less than those wherewith the other Opinions are attended; for they must necessarily lose themselves in a dark and intricate Labyrinth, who suppose that two such remarkable Events, as the Death of *Saul* and his three Sons, and the total Defeat of the *Israelitish* Army, could be foretold so positively and exactly, either by a juggling Woman, or by the Devil, or indeed by any but an omniscient Power.—See *Universal History*, Vol. I. p. 771. and *Stackhouse's History of the Bible*, p. 661, who has an exprefs *Dissertation* upon this Subject.

ters of St. *Matthew*. Not far from hence is the City *Saphet*, which stands upon a Mountain, and is supposed to be the ancient *Bethulia*. We have likewise a View of a Place which they tell us was *Dothan*, where *Joseph* was sold by his Brethren; and also of the Field where our Lord fed five thousand People with five Loaves and two Fishes, and twelve Baskets were filled with the Fragments. On the West and North-West our Prospect is bounded by Mount *Carmel* and the *Mediterranean*.

BEING very well satisfied and delighted with our View of Mount *Tabor*, we returned to *Nazareth* the same Way we came, and arrived, at the Convent about Twelve o'Clock. In the Afternoon we walked abroad to see several of the holy Places in the Neighbourhood, as they are deemed by the Christians in these Parts. About five hundred yards from the Convent, upon a little Eminence, they shewed us a great Stone called our Lord's Table, from a Tradition they have, that it was frequently used as such by our Saviour and his Apostles. Half a Mile from *Nazareth* we saw the Ruins of a Nunnery, where formerly stood a Church dedicated to *Our Lady of Fear*, because they say that the Virgin followed our Lord when the *Jews* were leading him to the Precipice, and being afraid they would put him to Death, fell down in this Place; and they pretend to shew the Impression made by her Knee in the solid Rock. About a Mile farther, entering a narrow Cleft between two rocky Mountains, and clambering up a troublesome Way, we came to the Brink of a Precipice, which is said to be the very Place where our Lord's Countrymen, enraged at his Preaching, would have thrown him down headlong, had he not eluded their Fury by a miraculous Escape*. Here they likewise shew us a great Stone with several little Holes in it, which, if you believe the Friars, were made by *Christ's* Fingers, who laid hold of it to save himself from the Violence offered him by his Enemies. At this Place are the Ruins of a Church, or some Religious Building, founded by the

* See *Luke* iv. 16. 30.

pious Empreſs *Helena* above-mentioned; and ſeveral Cifterns for ſaving Water.

HAVING taken another Night's Lodging in the Convent, and ſatisfied the Guardian for our Entertainment, we returned to *Acre* on the 27th, all in good Health, and unmoleſted by the *Arabs*. On the 28th in the Morning we continued our Journey towards *Jeruſalem* in company with the Conſul, and travelling by the Side of the Bay of *Acre* till we came to the Bottom of it, we then turned Southward, and paſſed a little River called *Kardanab*, ſuppoſed to be the ancient *Belus*, famous for its Sand, which is ſaid to be an excellent Material for making Glaſs, and to have given the firſt Occaſion and Hint of that fine Invention*. Here we began to decline a little from the Sea-Coaſt, and in two Hours arrived at the farther Side of the Plain, where it is bounded by Mount *Carmel*.

THIS Mountain ſtretches from Eaſt to Weſt, being waſhed by the *Mediterranean*, and is the moſt remarkable Head of Land on all the Coaſt. It was noted among the ancient Pagans, as being a Place wherein *Pythagoras* is ſaid to have taken great Delight; but has been far more revered among Chriſtians, as it is ſuppoſed to have been the Reſidence of the Prophet *Elijah*, ſome time before he was taken up into Heaven. From hence the Order of *Carmelite* Friars took their Name and Origin, who pretended to be deſcended by an uninterrupted Succeſſion from the Children of the Prophets left in Mount *Carmel* by *Elijah* and *Eliſha*. The Manner in which they make out their Antiquity has ſomething in it too ridiculous to be related: Some among them pretend they are the Deſcendants of *Jeſus Chriſt*; others go farther, making *Pythagoras* a *Carmelite*, and the

* The *Sidenians* are reported Nitre to melt and incorporate with to have firſt made this Diſcovery the Fern-Aſhes, and preſently after from the following Accident: ter to run into a transparent Stream Some Travellers having reared an which hardened as it cooled; from itinerary Hearth on the Sand of whence the Hint of making Glaſs this River with large Pieces of was taken, and gradually improved to its preſent Degree of Nitre, and ſet ſome Fern on fire proved to its preſent Degree of under a Kettle to boil their Vic- Uſe and Beauty. tuals, perceived the Sand and

ancient *Druids* regular Branches of their Order. But the most reasonable and probable Account of their *Origin* is that given us by *Phocas*, a *Greek* Monk, who tells us, that in his Time, that is, in the Year 1185, the Cave of *Elijah* was to be seen upon the Mountain; and that some Years before, a Priest of *Calabria*, pretending a Revelation from the Prophet *Elijah*, fixed there, and assembled ten Brothers. In 1209, *Albert*, Patriarch of *Jerusalem*, gave the Solitaries a rigid Rule, which was approved and confirmed in 1217, or, according to others, in 1226, by *Honorius* the Third, though it was afterwards mitigated by *Innocent* the Fourth in 1245. Many of the Popes give the *Carmelites* the Title of *Brothers of the Blessed Virgin*; and the Order is eminent for its Missions, and the great Number of Saints with which it has stock'd the *Romish* Church. It is to be observ'd that the Order of the *Carmelites* is divided into two Branches, namely, those of the ancient *Observance* called the *mitigated* or *moderate*; and those of the *strict* *Observance*, called *Bare-footed Carmelities*, for a Reason which the Epithet itself declares. These last are a Reform of the ancient *Carmelites*, set on foot in 1540 by St. *Theresa*; who having begun with the Convents of Nuns, and restored them to the primitive Austerity of the Order, which had been mitigated, as above-mentioned, by *Innocent* the Fourth, the Reform was at length introduced among the Friars. Pope *Pius V.* approved the Design, and *Gregory III.* confirmed it in 1580.

THE Convent of the *Carmelites* is not at present upon the very Top of the Mountain, where they had a fine one before the Christians lost the *Holy Land*, the Ruins of which are still visible; but they have a small House somewhat lower, where they lead a very austere Life, and are chiefly subsisted by the Charity of the *French* Merchants at *Acre*, who frequently go thither to perform their Devotions. They had likewise a handsome Church belonging to the ancient Monastery, dedicated to the Blessed Virgin; but that being destroyed, their present Church is a little Grotto, neatly cut out of the Rock, said to have been the Habitation of *Elijah*; though there are other Grottos

Grottoes about the Mountain, which he is supposed to have made by turns the Places of his Residence. From the Convent of the *Carmelites* there is a boundless Prospect over the *Mediterranean*; but the good Fathers seem to have fixed there Abode in the most barren and rocky Part of the Mountain, as that is towards the Sea; whereas at a little Distance from the Coast it is as remarkable for its Fertility and Beauty, being cloathed with Vines, Olives, and other Fruit-Trees, where it is cultivated, and in other Places overspread with fragrant Herbs, Shrubs, and Plants, among which a curious Botanist would undoubtedly find an agreeable Amusement.

SOME will have it, that the Habitation of *Elijah* upon Mount *Carmel* was turn'd into a Synagogue after his being taken up into Heaven, from whence God was pleased to give Answers relating to Futurity, as he had before done by that Prophet. Upon what Authority this is affirm'd, I know not; but we may observe, that anciently the Name *Carmel* was not only given to the Mountain, and to a Town, but also to a God; for, according to *Suetonius*, the Emperor *Vespasian* consulted the Oracle of the God *Carmelus*, which assur'd him he should be successful in all his Undertakings. It has been also conjectur'd, that *Jupiter* had once a Temple on Mount *Carmel*, thence call'd the *Holy Mountain of Jupiter*; but *Tacitus* denies that there was any Temple there, or Image of a God, but an Altar only, which was held in great Veneration.

ABOUT three Miles from the present Convent of the *Carmelites*, they shew us a Fountain of good Water, which they say *Elijah* miraculously caused to spring out of the Ground; and it is said to have been quite dry all the time the Monks were banish'd from Mount *Carmel*, after the Christians lost this Country; but to have issued forth again plentifully as soon as they return'd to the Mountain. Near this Spring are the Ruins of a Monastery; and at some Distance from thence they tell us of a Spot of Ground abounding with Stones exactly resembling Melons, which, if you can believe the Friars, were once in reality what they are now in appearance only; but were
turned

turned into Stones by the Prophet *Elijah*, to punish an ill-natured Gardener, who refused to give him a Melon which he asked in Charity. But the less Credit is to be given to this Miracle, because a great many Stones are to be found about Mount *Carmel*, pretty much in the Form of Olives, Plums, Peaches, and other Fruit; which are generally presented to Pilgrims, with fine Stories concerning the Manner of their Production and Virtues, that serve to raise the Admiration of the Credulous and Superstitious *. — But to proceed on our Journey.

THROUGH a narrow Valley we pass'd from the Plain of *Acre* into that of *Esdraelon*, and in two Hours arrived at a River which runs down the Middle of the Plain, and discharges itself into the Sea on the North Side of Mount *Carmel*. This River has been generally taken for the ancient *Kisbon*, whose Head has been erroneously placed about Mount *Tabor*; whereas the Sources of the true *Kisbon* are on the South-East Side of Mount *Carmel*, and the Valley through which it runs is separated by little Hills from the Plain of *Esdraelon*. The Course of this River is but short, nor is it considerable of itself, but when swell'd by the numerous Torrents which upon sudden

* " In the Mountains of *Car-*
" *mel*, says Dr. *Shaw*, we ga-
" ther a great many Stones,
" which being in the Form, as
" is pretended, of Olives, Me-
" lons, Peaches, and other Fruit,
" are commonly imposed upon
" Pilgrims, not only for such
" Curiosities, but as Antidotes
" likewise against several Dis-
" tempers. The Olives, the
" *Lapides Judaici* of the Shops,
" have been always an approved
" Medicine against the Stone
" and Gravel; but little can be
" said in favour of their Melons
" and Peaches, which are only
" so many different Sizes of round
" hollow Flint-stones, beautified

" in the Inside with such sparry
" and stalagmitical Knobbs as
" are made to pass for the like
" Number of Seeds and Kernels.
" The little round *Calculi*, com-
" monly call'd the *Virgin's Pease*;
" the chalky Stone of the Grotto
" near *Bethlehem*, call'd her
" *Milk*; the Waters of *Jordan*
" and *Siloam*, the Oil of *Zac-*
" *cone*, the Roses of *Jericho*,
" Beads made of the Olive stones
" of *Gethsamene*, with various
" Curiosities of the like Nature,
" are the Presents which Pilgrims
" usually receive in return for
" their Charity." *Shaw's Tra-*
" *vels*, p 372, 373.

Rains

Rains fall into it from the neighbouring Mountains, it overflows its Banks, and carries down all before it with a wonderful Rapidity; and it was doubtless at such a Conjunction as this, that it proved so fatal to the Host of *Sisera**. Having travell'd about three Hours more, we pitch'd our Tents this Evening by the Side of a small Brook, at a little Distance from a Village called *Legune*, perhaps the *Legio* or *Legion* of some ecclesiastical Writers. From hence we had a fine View of the Plain of *Esdraelon*, which is of a vast Extent, and one of the most fertile Parts of the Land of *Canaan*, our Prospect being bounded, at the Distance of fifteen or twenty Miles, with the Mountains *Tabor* and *Hermon*, and those of *Nazareth*; but most of this Plain lies uncultivated, and only serves the *Arabs* for Pasturage. It was anciently call'd the *Valley of Jezreel*, and the great Plain of *Legion*.

ON the 29th in the Morning an *Emir* of the *Arabs* came to us, and forced us to pay him a *Caphar*; which done, we soon left the Plain of *Esdraelon* and the Precincts of the Tribe of *Issachar*, and entered those of the Half Tribe of *Manasseh*, which, though somewhat more hilly than the former, is nevertheless a fine arable Country. Our Road lay for several Hours through narrow Vallies, the Hills on each hand being covered with pleasant Woods; and after crossing another little Plain, we came in half an Hour to *Caphar Arab*, where we took up our Quarters, and passed a restless Night for fear of being plundered by the *Arabs*, of whom considerable Numbers were encamped in the Neighbourhood.

NOT much liking our Situation, we paid our *Caphar* and set out early the next Morning, leaving on our Right Hand the two Villages *Arab* and *Rama*, and in two Hours arrived at *Sebaste*, the ancient *Samaria*, which stands upon a long Mountain of an oval Figure, just within the Borders of the Tribe of *Ephraim*. The Ground on which stood this once famous City, and Seat of the Kings of *Israel*, is now mostly converted into Gardens,

* *Judges* v. 21.

and the Place itself reduced to a mean and inconsiderable Village; nor are there any Remains left to testify its former Grandeur, except a large square Piazza on the North Side of the Hill, encompass'd with Pillars, and on the East Side Part of an old Church, said to have been built by the Empress *Helena*, on the Place where *St. John Baptist* was imprison'd and beheaded. Within the Walls of the Church there is a Descent by Steps into a Dungeon, where it is said the Blood of that holy Man was barbarously shed; and the *Turks*, who are sole Inhabitants of this decay'd Place, have such a Veneration for this Prison, that they have erected over it a small Mosque; but for a little Bit of Money you are admitted to satisfy your Curiosity.

THE City was built by *Omri*, one of the Kings of *Israel*, and made the Capital of that Kingdom, whereas their Princes till that Time had usually resided at *Tirzah**. *Samaria* was twice besieged by *Benhadad* King of *Syria*, as has been already mention'd, and was miraculously preserved the last time when it was upon the Point of being taken. But the Sins of the *Israelites* at length provoked the Lord to deliver this City into the Hands of *Salmaneser* King of *Affyria*, who laid close Siege to it in the Reign of *Hoshea*. That Prince, who had not been able to make head against the *Affyrian* Monarch, had however so well fortified himself in the City, that it held out almost three Years against the Besiegers. The Text gives us no farther Particulars either of this Siege or of the War, except that, after the taking of *Samaria*, the rest of the Kingdom was forced to submit to the Conqueror, and that both the King and all his Subjects were carried away into Captivity†: But from the dreadful Account of it in some of the Prophets, who describe the Distress of the People upon this Occasion in the strongest Terms, it is evident that the *Affyrians* committed the most horrid Cruelties towards their Captives, ripping up pregnant Women, and dashing their Children against the Ground; and having reduced *Samaria* to a

* 1 Kings xvi. 23, 24.

† See 2 Kings xvii. throughout.

Heap of Ruins, and laid waste all the Land, return'd home laden with the Spoils of *Israel*. *Salmaneser* loaded *Hoshea* with Chains, and shut him up in Prison the rest of his Days: and as for the captive *Israelites*, he transplanted them to *Halab*, *Habor*, and other Cities of the *Medes*, whither some of their Brethren had before been carried by *Tiglath-Pileser*. This was the sad End and Destruction of the Kingdom of *Israel*, or of the *Ten Tribes*, after it had lasted two hundred and fifty-four Years from its first Separation from that of *Judah*; which remarkable Event happen'd in the sixth Year of *Hezekiah*, and the ninth of *Hoshea*. A great Number, however, of the *Israelites* both saved their Lives, and escaped being carried into Slavery; some of them flying into *Egypt*, and many more into the Kingdom of *Judah*, where they were weaned by Degrees from their former Idolatries and Rebellion, and became Subjects to *Hezekiah* and his Successors: And the *Assyrians*, on the other hand, sent Colonies from several of their Provinces to re-people the Land of *Israel**.

AFTER this Destruction of *Samaria* by *Salmaneser*, it recovered in a great measure its former Strength and Grandeur; but it was again taken and demolished by *Hyrchanus*, after having sustained a whole Year's Siege with the utmost Bravery. The Conqueror order'd the Walls and Houses of the City to be razed and laid level

* These new Colonies, as we learn from 2 *Kings* xvii. 25, had like to have been destroy'd by Lions, (*Josephus* says by Pestilence) on account of their Impiety. The King of *Assyria* being told, that the Cause of this Calamity was their not worshipping the God of the Country, order'd an *Israelitish* Priest to be sent to them from among the Captives, to instruct them in the Worship of the God of *Israel*. This was done accordingly; but these Idolaters, instead of forsaking their

Pagan Deities, continued to worship them jointly with the true God; and thus a strange Mixture of Religion was introduced, and afterwards continued among the *Samaritans*; from whence sprang the mutual Hatred between them and the *Jews*; the latter abominating the Name of the former, and these always disclaiming any Kindred with the *Jews* in Time of Adversity, though forward enough to claim it in Time of Prosperity.

with

with the Ground; and, to prevent its being rebuilt, he caused large and deep Trenches to be cut every way cross the Place where it stood, and to be fill'd with Water. However, it was once more re-establish'd in the Time of *Herod* the Great, who rais'd it from a ruined to a most magnificent State, encompass'd it with a strong Wall, adorn'd it with a fine Temple, and call'd it *Sebaste*, a Word of much the same Import as *Augusta* in *Latin*, in honour of *Augustus Cæsar*; which Name, obscure and ruin'd as it is, it retains to this Day with very little Variation.

THE first Village we pass'd by after leaving *Sebaste* was *Sherack*, and the next *Barseba*, both on our Right Hand; and then travelling along a narrow Valley, water'd with a pleasant Stream, in two Hours we arriv'd at *Naplosa*, the ancient *Shalem*, *Shechem*, *Sychem* or *Sychar*. It stands in the said Valley, between Mount *Gerizim* on the South and *Ebal* on the North, being built at the Foot of the former, partly on the Side of the Hill, and partly on the Plain. The Town is nothing in comparison of what it must formerly have been, either with respect to its Magnificence or Extent; and yet it is of a considerable Length, consisting chiefly of two parallel Streets, is very full of Inhabitants, and the Seat of a *Turkish* Sangiack. It is at present the chief Residence of the *Samaritans*, who have a small Temple here, to which they resort, at certain Seasons, to perform their religious Rites; but whether they are still Idolaters, and worship a Calf, as the *Jews* pretend they do, I cannot positively determine; though I give little Credit to the Accusation, as coming from their inveterate Enemies.

THE Soil about *Naplosa* is fertile, the Gardens are full of Orange and Citron-Trees, and water'd with fine Rivulets that fall from the Mountain; and Olive-Trees grow hereabouts in great abundance. On the South Side of the Town there is a little rocky Eminence called *El-maida*, where our Lord is said to have laid him down to rest, when he was weary of travelling; and they pretend to shew you some Prints of his Hands and Feet in the

Rock, and tell you that the Impression of his Body was formerly to be discerned. From this Eminence we had an agreeable View of the whole Town, which is the largest and most considerable we had met with since our Departure from *Sidon*.

THE Mountains *Gerizim* and *Ebal* are memorable for the Blessings and Curses which God commanded to be pronounced from thence upon the Children of *Israel**. Upon *Gerizim*, which was appointed for the Blessings, were to stand the Tribes of *Simeon*, *Levi*, *Judab*, *Issachar*, *Joseph* and *Benjamin*; and upon *Ebal*, where the Curses were to be deliver'd, the Tribes of *Reuben*, *Gad*, *Asher*, *Zebulun*, *Dan*, and *Naphtali*. An Altar was likewise to be erected on Mount *Ebal* (or *Gerizim*, according to the *Samaritan Pentateuch*) of unhewn Stones cover'd over with Plaister and inscribed with the Body of the *Jewish* Law; and here they were commanded to offer Sacrifices, and to make great Rejoicing before the Lord; all which was punctually perform'd in the Time of *Joshua*†. The *Samaritans* affirm that *Gerizim* was the Place appointed by God for his Worship and Sacrifice, and pretend that the *Jews* have maliciously corrupted the Text, and substituted *Ebal* instead of *Gerizim*, merely because the *Samaritans* worshipped in the last mentioned Mountain. In confirmation of this, they plead, that as *Gerizim* was confessedly the Mountain of Blessing, and *Ebal* the Mountain of Cursing, by God's own Appointment, it is most probable that the former was also appointed for the Sacrifices and religious Festivals which the *Israelites* were commanded to observe. If any of the great Stones, made use of by *Joshua* in building the Altar, were to be found upon Mount *Gerizim*, it would determine the Question on the Side of the *Samaritans*; but as no such Evidence can be produced, I leave the Controversy to be decided by the Learned.

THE Town of *Naplosa*, or *Sycbem*, has Reason to boast of its great Antiquity; for it seems to have been of con-

* *Deut.* ix. 29. and xxvii. 12, 13.

† *Joshua* viii. 30---35.

siderable

siderable Note in the Time of *Jacob*. Its Inhabitants however were slain, and the City plunder'd, by the Sons of *Jacob*, to revenge the Rape of their Sister *Dinah*, committed by *Shechem* the Son of *Hamor*, who was the Prince of that Country*. *Abimelech* destroy'd the Inhabitants, and levell'd the City with the Ground†; but it was rebuilt by *Jeroboam*‡, and again ruin'd by the Kings of *Damascus*. *Vespasian* settled a Colony in this Town, and call'd it *Flavia Cæsarea*; from whom sprung *Justin Martyr*, a faithful Champion for the Cause of Christianity. It was likewise formerly called *Neapolis*, to which its modern Name bears some Resemblance. The *Samaritans* had once a Temple on Mount *Gerizim*, which seem'd to rival that of *Jerusalem*; but in the Time of the *Macca-bees* it was destroy'd by *Hyrchanus*.

HAVING made some Stay at *Naplosa*, and paid our Caphar, we continued our Journey along the same narrow Valley; and on the Right Hand, just without the City, we observ'd a Mosque, formerly a Christian Church, said to stand exactly over the Sepulchre of *Jacob*, in the Piece of Ground that he purchased of the Sons of *Hamor* the Father of *Shechem*||. It is usually called *Joseph's* Sepulchre, his Bones having been here interred after they were brought out of *Egypt* by the Children of *Israel***.

ABOUT a Mile from *Naplosa* we came to *Jacob's Well*, famous on account of its ancient Master, but more so for the memorable Conference held there between our Blessed Saviour and the Woman of *Samaria*. Some have question'd whether this be really the Well that it is pretended to be, as thinking it too remote from *Sychar* for Women to come thither to draw Water; especially as the present Town is so well supplied with that Element, that the Inhabitants have no Necessity to fetch it at such a Distance. But for my part, I have no Doubt of its being actually the Well which the Scripture means, since it is highly

* See *Gen.* xxxiv. throughout.
xii. 25.

|| *Gen.* xxxiii. 19.

† *Judges* ix. 45.

‡ *1 Kings*

** *Joshua* xxiv. 32.

probable, that *Sychar*, in our Saviour's Time, was of much greater Extent than the present *Naplofa*; as may be conjectured from some Remains of a thick Wall, which are still to be seen not far from the Well itself. That devout Patroness of the *Holy Land*, the Empress *Helena*, formerly caused a large Church to be erected over this Well; but the Malice of the *Turks*, and the destroying Hand of Time, have left nothing of it remaining, except some Parts of the Foundation. The Well is arch'd over with Stone, but there is a narrow Passage left to go down into the Vault, where, by removing a flat Stone, we discover the Mouth of the Well itself; which is dug out of a firm Rock, is three Yards in Diameter, and five or six and thirty in Depth, with above two Fathom Water in it: So false is that Story which the Country People impose upon Travellers, that the Well is dry all the Year round, except on the Anniversary of the Day when our Saviour discoursed with the *Samaritan* Woman, but that then it bubbles up abundantly.

HERE is the End of the narrow Valley of *Sychem*, which at this Well opens itself into a spacious Field, supposed to be Part of the Parcel of Ground that was given to *Joseph* by his Father *Jacob**. It is water'd by a fine Rivulet, which renders it fertile and delightful; but from hence our Road led us to the Southward, along another Valley much wider than the former. Having pass'd by two or three small Villages on our Right, we arrived in the Evening at a Kane or Inn call'd *Leban*, and there took up our Quarters. This Kane is situated on the East Side of a pleasant Valley, and opposite to it stands a Village of the same Name, which may possibly have been the *Lebonah* mention'd *Judges* xxi. 19, if we may conjecture from the Likeness of its Name and Situation.

The 31st in the Morning we had no sooner got on horseback, but we found ourselves engaged in a difficult

* *John* iv. 5.

Task, that of climbing a steep and craggy Mountain. We master'd it however in less than an Hour, and having left a Village called *Cinga* at some Distance on our Right, in one Hour more we enter'd a narrow Valley, at the farther End of which we came to the Ruins of a Monastery, as they appear'd to be, and of a considerable Village. Hereabouts was *Jacob's Bethel*, where he took up his Lodging in the open Air*, with the Sky for his Canopy, and a Stone for his Pillow; which however was made easy to him by the Vision of God and of the Angels ascending and descending on a Ladder reaching from Earth to Heaven, and by the comfortable Promises he then received from the Almighty, that he should have the Land of *Canaan* for his Inheritance, that his Posterity should be numerous, that the *Messias* should descend from his Family, that he should return safe to his native Country, and that throughout his Journey he should experience the divine Protection and Preservation. Near this Place were the Limits between the Tribes of *Ephraim* and *Benjamin*†.

FROM hence our Road lay through several large Olive-Yards, leaving two or three *Arab* Villages on our Right, till we came to a rocky Precipice, over which a Way has been cut with incredible Labour. An Hour afterwards we arrived at *Beer*, the Place whither *Jotham* fled from his Brother *Abimelech*‡. The Town is pleasantly

* The Place where *Jacob* took up his Lodging was near *Luz*, which signifies an *Almond*, and might very likely have its Name from the many Groves of Almond-Trees thereabouts, under some of which it is not unlikely that *Jacob* might repose himself, as they would afford him no incommodious Shelter from the Weather. On Account of the Vision which *Jacob* had here, he called the Place *Bethel*; and the *Israelites*, when they conquer'd *Canaan*, in remembrance of the Thing, continued the Name. It lay to the

North of *Jerusalem*, and West of *Hai*, on the Confines of the Tribes of *Ephraim* and *Benjamin*: So that, upon the Revolt of the Ten Tribes, it belong'd to the Kingdom of *Israel*, and was one of the Cities where *Jeroboam* set up his golden Calves; whence the Prophet *Hosea*, (*ch. iv. 15.*) alluding to the Name given it by *Jacob*, calls it *Beth-aven*, instead of *Beth-el*, i. e. the House of *Vanity* or *Idols*, instead of the House of *God*.

† *Joshua* xviii. 23.

‡ *Judges* ix. 21.

situated

situated on an easy Declivity facing the South, and at the Bottom of the Hill there is a plentiful Spring of excellent Water. In the upper Part of the Town we see the Remains of an old Church built by the Empress *Helen*, on the very Place, as they tell you, where the Blessed Virgin sat herself down to bewail the Loss of her dear Son *Jesus*, whom she could not find amongst the Company, as she expected; and therefore returned to *Jerusalem* in search of him, where she was agreeably surprized to find him in the Temple disputing with the Doctors*.

LEAVING *Beer*, we proceeded, as we had done the greatest Part of the Way from our last Night's Lodgings, through a rugged Country, scarce presenting any thing to our View but naked Rocks, Mountains, and Precipices, which are apt to give Travellers quite different Ideas of the *Land of Promise*, from those they had form'd before from the pleasing Description given of it in the sacred Writings†. And indeed, at first Sight, one would think it impossible for such a Land as this to have furnished Food for the vast Number of Inhabitants that formerly dwelt in it: But we must consider, that these very Mountains, which now appear barren, were then cultivated and improved to the best Advantage; being either planted with Vines and Olive-Trees, or else with Melons, Cucumbers, and other Garden-Stuff, which makes great Part of the Food of the Eastern Nations at the proper Season of the Year. In order to keep the Mould from tumbling or being washed down the Sides of the Hills, they used to gather up the Stones, and build a Sort of Walls at convenient Distances, between which they formed Beds of excellent Soil, rising one above another from the Bottom to the Top of the Mountains. Some Traces of this Method of Culture may still be discern'd in most of the Mountains of the *Holy Land*; and thus the industrious Husbandman made the very Rocks fruit-

* *Luke* ii. 43—48.

† *Deut.* viii. 7, 8, 9. and xi. 9—15. with many other Places.

ful, and every Spot of Ground afford something or other towards the Sustenance of human Life.

BUT suppose we grant that some Parts of the *Holy Land*, particularly about *Jerusalem*, are barren and unfruitful, (which is not true in the main) yet if the far greatest Part of the Country is wonderfully fertile, as it really is, it sufficiently justifies the Description we find of it in the Holy Scriptures, and accounts for its once supporting such a prodigious Number of Inhabitants, and likewise affording its Neighbours those Supplies of Corn and Oil, which we are assured it did in the Reign of *Solomon*. That it abounded with Oxen, Sheep, Goats, &c. and also with Fowls, appears from the frequent Sacrifices of those Animals among the *Jews*; and as they had Plenty of Cattle, they had Milk enough of consequence, one of the distinguishing Blessings of the *Land of Promise*. As to Honey, the Mountains of this Country being many of them covered with Thyme, Rosemary, and such like aromatic Plants and Herbs, in which the Bees take most Delight, we need not wonder that the Land was said to flow with it, (as well as with Milk) to express its Abundance; especially when we consider, that the very Woods and Desarts of *Judæa* afforded a wild Honey, whatever it was, which *Jonathan* found dropping from the Trees*, and which was Part of the Food of St. *John* the Baptist †.

UPON the whole, the Complaints of some Travellers relating to the present Barrenness of the *Holy Land*, and the Objections that have been raised from thence against the Truth of several Passages of Scripture, appear to me to be entirely groundless: For the Country is far from being naturally unfruitful; but as it wants Inhabitants, and the few that possess it are quite averse to Labour and Industry, great Part of it lies uncultivated and neglected; whereas if it were well peopled and husbanded as it ought to be, the Soil is generally rich, and would produce as plentiful Crops as the most fertile Parts of *Syria*;

* 1 Sam. xiv. 26.

† Matth. iii. 4.

and as to the Goodness of its Wheat and other Grain, none can be more excellent than what we meet with at *Jerusalem*, to which City we are now hastening.

Two Hours after we had left *Beer*, we came to the Top of a Hill, which gave us the first Sight of *Jerusalem*; having at the same Time *Rama* within View on our Right Hand, and on our Left the Plain of *Jericho* and the Mountains of *Gilead*. Another Hour brought us to the Walls of the Holy City; but as it is not lawful for any *Frank* to enter the Gates without having first obtained Permission from the Governor, the Consul dispatched a Messenger for that Purpose; who having executed his Commission with all possible Speed and Success, we enter'd at *Bethlehem Gate*, and were conducted by the Consul to his own House, who generously invited us to make it our Home during our Stay at *Jerusalem*. We accepted of his Invitation with respect to our Lodging, but we generally took our Meals at the *Latin Convent*, where all *Frank* Pilgrims, as we now reckon'd ourselves to be, are usually entertain'd, though the Fathers are well paid for their Trouble and Provisions.

The END of the FIRST VOLUME.

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